

Nupta Senatori, comitata est Hippiâ ludium
 Ad Pharon, & Nilum, famosaque mœnia Lagi; 65
 Prodigia & mores urbis damnante Canopo.
 Immemor illa domûs, & conjugis atq; sororis,
 Nil patriæ indulfit, plorantesque improba natos;
 Utque magis stupeas, ludos Paridemque reliquit!
 Sed, quanquam in magnis opibus, plumâq; paternâ, 70
 Et segmentatis dormisset parvula cunis,
 Contempsit pelagus: (famam contempserat olim,
 Cujus apud molles minima est jactura cathedras:)
 Tyrrhenos igitur fluctus, latèque sonantem
 Pertulit Ionium constanti pectore, quamvis 75
 Mutandum totiès esset mare. Justa pericli
 Si ratio est, & honesta; timent, pavidoque gelantur
 Pectore, nec tremulis possunt insistere plantis.
 Fortem animum præstant rebus, quas turpiter audent.
 Si jubeat conjux, durum est conscendere navim: 80
 Tunc sentina gravis, tunc summus vertitur aër:
 Quæ mœchum sequitur, stomacho valet. Illa maritum
 Convomit: hæc inter nautas & prandet, & errat
 Per puppim, & duros gaudet tractare rudentes.

Quâ tamen exarsit formâ? Quâ capta juventâ est 85
 Hippiâ? Quid vidit, propter quod ludia dici

Sustinuit?

curiosity, than any mark of criminality in the mothers; which
 the age requisite to the consular honour rendered improbable.
 But this detracts not from the archness of the poet's allusion, or
 the critic's sagacity.

65. *Mœnia Lagi*] Alexandria, the royal seat of the Lagidæ or
 Ptolemeys, Alexander's successors in Egypt.

66. *Canopus*] A city of Egypt; the lewdest city of a very lewd
 country. Sat. I. 26.

87. *Radere barbâ*] In opposition to the *lanugo* of youth. *Sergiolus*
 is a diminutive word for *Sergius* the lover's name, by way of
 ridicule. *Viento* mentioned afterwards was her husband.

Sustinuit? Nam Sergiolus jam radere guttur
 Cœperat, & secto requiem sperare lacerto.
 Præterea multa in facie deformia; sicut
 Attritus galeâ; mediisque in naribus ingens 90
 Gibbus, & acre malum semper-stillantis ocelli.
 Sed gladiator erat! Facit hoc illos Hyacinthos!
 Hoc pueris, patriæq; hoc prætulit illa sorori,
 Atq; viro! Ferrum est, quod amant: Hic Sergius idem,
 Acceptâ rude, cœpisset Veiento videri. 95

Quid privata domus, quid fecerit Hippia, curas?
 Respice rivales Divorum; Claudius audi
 Quæ tulerit: Dormire virum cùm senserat uxor,
 Ausa Palatino tegetem præferre cubili,
 Sumere nocturnos meretrix Augusta cucullos, 100
 Linquebat comite ancillâ non ampliùs unâ:
 Et, nigrum flavo crinem abscondente galero,
 Intravit calidum veteri centone lupanar:
 Mox, lenone suas jam dimittente puellas,
 Tristis abît; at, quod potuit, tamen ultima mansit; 105
 Tumque lupanaris tulit ad pulvinar odorem!
 Hippomanes,

94. *Ferrum est quod amant*] This hypallage is very common in our author. Thus, *Votaque deponunt, quanquam longissima cœnæ spes homini*. I. 125. *Accusat Manilia, si rea non est; componunt ipsæ per se*. VI. 209.

95. *Rudis*] A wooden foil, a gladiator's badge of discharge. Kennet, V. 3.

102. *Nigrum flavo crinem*] The yellow head dress was the badge of bad women.

106. *Pulvinar*] Was a sacred cushion, on which the gods were laid in the *læstifernium*; but sarcastically used here, in ridicule of the emperors who affected to be deified.

Hippomanes, carmenque loquar, coctumq; venenum
Privignoque datum? Faciunt graviora, coactæ
Imperio sexûs; minimûmque libidine peccant.

II. "Optima sed quare Cefennia, teste marito?"
Bis quingenta dedit; tanti vocat ille pudicam: 111
Nec Veneris pharetris macer est; aut lampade fervet:
Inde faces ardent; veniunt à dote sagittæ.

Libertas emitur: coràm licet innuat, atque
Rescribat: vidua est loquples, quæ nupsit avaro. 115

"Cur desiderio Bibulæ Sertorius ardet?"

Si verum excutias, facies, non uxor amatur.

Tres rugæ subeant, & se cutis arida laxet,

Fiant obscuri dentes, oculique minores;

"Collige farcinulas, (dicet libertus,) & exi; 120

"Jam gravis es nobis, & sæpè emungeris; exi

"Ocyûs, & propera; sicco venit altera naso."

Interea calet, & regnat, poscitque maritum

Pastores, & ovem Canusinam, ulmosque Falernas.

Quantulum in hoc? Pueros omnes, ergastula tota; 125

Quodque

107. *Hippomanes carmenque loquar*] The poet proposes here a new topic, which he immediately deserts. If transpositions were allowable (as they are not but for the most cogent reasons) these three lines would come in more properly before the 515th line.

"Hic magicos affert cantus, hic Theffala vendit."

110. *Optima sed quare*] The following charges are introduced with three objections, which are proposed and answered with the true artful address of an orator. This is his second topic; imperiousness of temper.

111. *Bis quingenta*] This was a stated portion. LIPSIVS. But put here indefinitely. TURNER. See Sat. X. 309.

116. *Desiderium*] Is the regret we feel for a beloved person when removed from us. The full meaning then is: "Why dotes he so much upon her, that he cannot even bear her absence?"

123. *Interea calet*] The contrary to *friget*. *Hic frigent homines*. Ter.

125. *Ergastula*] See Note Sat. XIV. 24.

Quodque domi non est, & habet vicinus, ematur.
 Menſe quidem brumæ, cùm jam mercator Iaſon
 Claufus, & armatis obſtat caſa candida nautis,
 Grandia tolluntur cryſtallina, maxima ruſſùs
 Myrrhina, deinde adamas notiſſimus & Berenices 130
 In digito factus pretioſior : Hunc dedit olim
 Barbarus inceſtæ, dedit hunc Agrippa ſorori;
 Obſervant ubi feſta mero pede ſabbata reges,
 Et vetus indulget ſenibus clementia porcis.

“ Nullane de tantis gregibus tibi digna videtur ? ”
 Sit formoſa, decens, dives, fœcunda, vetuſtos 136
 Porticibus diſponat avos, intactior omni,
 Crinibus effuſis, bellum dirimente Sabinâ ; [no:
 RARA AVIS IN TERRIS, nigroque ſimillima cyg-
 Quis feret uxorem, cui conſtant omnia ? Malo, 140
 Malo Venuſinam, quàm te, Cornelia, mater
 Gracchorum, ſi cum magnis virtutibus affers
 Grande ſupercilium, & numeras in dote triumphos.
 Tolle tuum precor Annibalem, victumq; Syphacem
 In caſtris ; & cum totâ Carthagine migra. 145

“ Parce, precor, Pæan, & tu depone ſagittas :

“ Nil pueri faciunt ; ipſam configite matrem : ”

Amphion clamat. Sed Pæan contrahit arcum.

Extulit ergò gregem natorum, ipſumq; parentem ;

Dum

127. *Iaſon*] See Note Sat. IV. 132.

130. *Adamas Berenices*] The Romans had a particular taſte for antiques of this fort. See another example Sat. XII. 47.

ib. *Berenice*] This princeſs was well known at Rome ; being the perſon, whom the amiable Titus wiſhed to marry, but relinquished out of reverence to the laws of his country, which forbade ſuch an alliance. She and Agrippa were great grand children to Herod the Great. See the excellent Brotier's Tacitus, *Stemma Herodum*, vol. II. p. 368.

135. *Nullane de tantis*] The third objection ; deſigned to introduce a charge, that the pride of women renders even their virtues intolerable.

Dum sibi nobilior Latonæ gente videtur, 150
Atque eadem scrofâ Niobe fœcundior albâ.

Quæ tanti gravitas, quæ forma, ut se tibi semper
Imputet? hujus enim rari summique voluptas
Nulla boni, quotiès, animo corrupta superbo,
Plus aloës quàm mellis habet? Quis deditus autem 155
Usq; adeò est, ut non illam, quam laudibus effert,
Horreat, inque diem septenis oderit horis?

Quædam, parva quidem, sed non toleranda maritis.
Nam quid rancidius, quàm quòd se non putat ulla
Formosam, nisi quæ de Tuscâ Græcula facta est, 160
De Sulmonensî mera Cecropis? Omnia Græcè;
Cùm sit turpe magis nostris nescire Latinè.

Hôc sermone-pavent, hôc iram, gaudia, curas,
Hôc cuncta effundunt animi secreta. Quid ultra?
Concumbunt Græcè: Dones tamen ista puellis:— 165
Non fat erit:—vetulas sic insanire videbis!

Si tibi legitimis pactam junctamque tabellis
Non es amaturus, ducendi nulla videtur
Causa; nec est, quare cœnam & mustacea perdas,
Labente officio, crudis donanda; nec illud, 170
Quod primâ pro nocte datur, cùm, lance beatâ,
Dacicus & scripto radiat Germanicus auro.

Si

151. *Scrofa*] Juvenal often diverts himself with this idle tale, and, as it should seem, in detestation of Domitian, who was fond of Alba.

162. *Cum sit turpe magis*] This is worth the attention of those ladies among ourselves; who, though neither designed for travellers nor courtiers, yet study French more accurately than their mother tongue.

166. *Non fat erit*] Juvenal is answerable only for the sentiment in this line. It is an abridgment of a few which are omitted.

167. *Si tibi legitimis*] This is that species of reasoning, which logicians call a *dilemma*.

170. *Labente officio*] *Pro iis, qui, officii causâ, conveniunt.* GRAND.

Si tibi simplicitas uxoria, deditus uni
 Est animus; submitte caput, cervice paratâ
 Ferre jugum: nullam invenies, quæ parcat amanti.
 Ardeat ipsa licet; tormentis gaudet amantis, 176
 Et spoliis. Igitur longè minùs utilis illi
 Uxor, quisquis erit bonus, optandusque maritus.
 Nil unquam invitâ donabis conjuge: vendes
 Hâc obstante nihil: nihil, hæc si nolit, emetur. 180
 Hæc dabit affectus: ille excludetur amicus,
 Jam senior; cujus barbam tua janua vidit.
 Testandi cùm sit lenonibus, atque lanistis
 Libertas, & juris idem contingat arenæ,
 Non unus tibi rivalis dictabitur hæres. 185

“Pone crucem servo: meruit quo crimine servus
 “Supplicium? Quis testis adest? Quis detulit? Audi,
 “Nulla unquam de morte hominis cunctatio longa est.
 “O demens, ita servus homo est? Nil fecerit, esto:
 “Hoc volo, sic jubeo; sit pro ratione voluntas.” 190

Imperat ergò viro: sed mox hæc regna relinquit,
 Permutatque domos, & flammea conterit: inde
 Avolat, & spreti repetit vestigia lecti.
 Ornatas paulò antè fores, pendentia linquit
 Vela domûs, & adhuc virides in limine ramos. 195
 Sic crescit numerus; sic fiunt octo mariti,
 Quinque per autumnos: titulo res digna sepulchri!

Desperanda tibi salvâ concordia focru:
 Illa docet spoliis nudi gaudere mariti:

E 2

IIa

184. *Arenæ*] For the amphitheatre, as Sat. I. 149; and that, for the gladiators.

192. *Flammea conterit*] *Exerit sæpe nubendo.* SCHOL.

196. *Sic fiunt octo mariti*] This finely ridicules all wanton abuse of divorce. What Sallust very sensibly observes with regard to a plurality of wives, holds too in this case. *Ita animus multitudine distrabitur: nullam pro sociâ obtinet: pariter omnes viles sunt.* Jugurth. LXXXII. See also Martial's pretty epigram on this subject. VI. 7.

Illa docet, missis à corruptore tabellis, 200
 Nil rude, nil simplex rescribere : decipit illa
 Custodes, aut ære domat : tunc corpore sano
 Advocat Archigenen, onerosaque pallia jactat.
 Abditus interea latet, arcessitus, adulter.
 Scilicet expectas, ut tradat mater honestos, 205
 Aut alios mores, quàm quos habet ? Utile porro
 Filiolam turpi vetulæ producere turpem.

III. Nulla ferè causa est, in quâ non fœmina litem
 Moverit. Accusat Manilia, si rea non est.
 Componunt ipsæ per se, formantque libellos ; 210
 Principium atque locos Celso dictare paratæ.

Endromidas Tyrias, & fœmineum ceroma
 Quis nescit ? Vel quis non vidit vulnera pali ?
 Quem cavat assiduis sudibus, scutoque laceffit,
 Atque omnes implet numeros ; dignissima prorsus
 Florali matrona tubâ : nisi si quid in illo 216
 Pectore plus agitat, veræque paratur arenæ !
 Quem præstare potest mulier galeata pudorem,
 Quæ fugit à sexu, vires amat ? — Aspice et illud :
 Quale decus rerum, si conjugis auctio fiat, 220
 Balteus, & manicæ, & cristæ, crurisq; sinistri
 Dimidium tegmen : vel, si diversa movebit

Prælia,

204. *Arcessitus*] The common reading *et secretus* makes a disagreeable tautology; being the same as *abditus*. The above reading has MS. authority.

208. *Nulla ferè*] The third topic begins here: affectation of things UNNATURAL to the sex; exemplified in law, fencing, effrontery (which is inconsistent with the native delicacy of the female character) love of eunuchs, and music.

215. *Implet numeros*] *Accedit, ferit, recedit*, &c. DELPH.

216. *Florali matrona tuba*] The Floralia were celebrated by lewd women in April.

222. *Dimidium tegmen*] The myrmillo's dress; *Si diversa movebit*, the retiarian's.

Prælia, tu felix, ocreas vendente puellâ !
 Hæ sunt, quæ tenui sudant in cyclade, quarum
 Delicias & panniculus bombycinus urit ! 225
 Aspice, quo fremitu monstratos perferat ictus ;
 Et quanto galeæ curvetur pondere ; quanta
 Poplitibus sedeat ; quàm denso fascia libro ;
 Et ride, scaphium positis cùm sumitur armis !
 Dicite vos, neptes Lepidi, cœcive Metelli, 230
 Gurgitis aut Fabii, quæ ludia sumpserit unquam
 Hos habitus ? Quando ad palum gemat uxor Asylli ?

Semper habet lites, alternaque jurgia lectus,
 In quo nupta jacet : minimùm dormitur in illo.
 Tunc gravis illa viro, tunc orbâ tigride pejor, 235
 Cùm simulat gemitus, occulti conscia facti :
 Aut odit pueros, aut fictâ pellice plorat,
 Uberibus semper lacrymis, semperque paratis
 In statione suâ, atque expectantibus illam,
 Quo jubeat manare modo : tu credis amorem ; 240
 Tu tibi tunc, curruca, places, fletumq; labellis
 Exforbes ; quæ scripta & quas lecture tabellas,
 Si tibi zelotypæ retlegantur scrinia mœchæ ?

Sed jacet in servi complexibus, aut equitis : dic,
 Dic aliquem, sodes, dic, Quintiliane, colorem. 245
 “ Hæremus : ” dic ipsa. “ Olim convenerat, inquit,
 “ Ut faceres tu, quod velles ; necnon ego possem
 “ Indulgère mihi : clames licèt, & mare cœlo
 “ Confundas, homo sum. ” Nihil est audacius illis
 Deprênsis. Iram, atque animos a crimine sumunt.

E 3

Undè

239. *Expectantibus illam, quo jubeat*] A very common Græcism ;
 for *expectantibus*, quo illa jubeat manare modo. Πυδοιμεθ' αν του
 χρησμον ημων, ο, τι νοει. “ We should know, what our oracle
 meant. ” Aristoph. Plut. I. 1. Adopted hence by the Latin comic
 poets : *Verùm meam uxorem, Libane, nescis, qualis fiet.* Plant. Asin. I. 1.

248. *Mare cœlo confundas*] Like the phrase, II. 13. *Quis cœlum,*
 &c. The usual comic exclamation, *O cœlum, O terra, O maria !*

Undè hæc monstra tamen, vel quode fonte, requiris?
Præstabat castas humilis fortuna Latinas

Quondam, nec vitiis contingi parva sinebat

Testa labor, somnique breves, & vellere Tusco

Vexatæ duræque manus, ac proximus urbi 255

Annibal, & stantes Collinâ in turre mariti.

Nunc patimur longæ pacis mala: sævior armis

Luxuria incubuit, victumque ulciscitur orbem.

Nullum crimen abest facinusque libidinis, ex quo

Paupertas Romana perit. Hinc fluxit ad istos 260

Et Sybaris colles; hinc & Rhodos, & Miletos,

Atque coronatum, & petulans, madidumq; Tarentum.

Prima peregrinos obscæna pecunia mores

Intulit; & turpi fregerunt sæcula luxu

Divitiæ molles. Quid enim Venus ebria curat? 265

Inguinis & capitis quæ sint discrimina, nescit.

Audio, quid veteres olim moneatis amici.

“Pone feram; cohibe.” Sed quis custodiet ipsos

Custodes? Cauta est, & ab illis incipit uxor.

Jamque eadem summis paritèr minimisq; libido. 270

Nec melior, pedibus filicem quæ conterit atrum;

Quàm quæ longorum vehitur cervice Syrorum.

Ut

251. *Unde hæc monstra*] This reflection upon the cause of the public corruption is not only just and animated, but forms a beautiful contrast with the subject of the satire.

264. *Sæcula*] For *homines*. Ruæus Virg. G. I. 468.

265. *Quid enim Venus ebria curat*] This, though coarsely expressed, contains an excellent moral. “Intemperance throws off the restraints of virtue.”

267. *Veteres amici*] There is an emphasis here. “Friends, who wish to keep up the virtuous discipline of the ancients.” They even sealed the doors of their children’s bed-chambers. Horace beautifully alludes to this custom: *Odisti claves & grata Sigilla pudico*. Ep. I. 20.

284. *Exhaustâ redivivus pullulat*] The word *exhaustus* is a metaphor from liquids; *pullulat* from the shooting of plants or suckers.

The

Ut spectet ludos, conducit Ogulnia vestem,
 Conducit comites, sellam, cervical, amicas,
 Nutricem, & flavam, cui det mandata, puellam. 275
 Hæc tamen, argenti superest quodcumque paterni,
 Lævibus athleticis, ac vasa novissima, donat.
 Multis res angusta domi est: sed nulla pudorem
 Paupertatis habet; nec se metitur ad illum,
 Quem dedit hæc posuitque, modum. Tamen utile
 quid sit, 280

Prospiciunt aliquando viri; frigusque famemque,
 Formicâ, tandem quidam expavêre, magistrâ.
 Prodiga non sentit pereuntem femina censum:
 At velut exhaustâ redivivus pullulet arcâ
 Nummus, & è pleno semper tollatur acervo, 285
 Non unquam reputat, quanti sibi gaudia constant.

Sunt, quas eunuchi imbelles, ac mollia semper
 Oscula delectent, & desperatio barbæ.

Si gaudet cantu, nullius fibula durat,
 Vocem vendentis Prætoribus; organa semper 290
 In manibus; densi radiant testudine totâ
 Sardonyches: crispo numerantur pectine chordæ, [se
 Quo tener Hedymeles operam dedit: hunc tenet, hûc
 Solatur, gratoque indulget basia plectro.

E 4

Quædam

The mixture of metaphors is an error in good writing. But sometimes (and this is the case with *exhaustus*) the metaphorical idea is so far lost, that the word becomes by degrees equivalent to the direct notion. This must be the defence of that line of Horace,

“Et male tornatos incudi reddere versus,”

against Bentley's most ingenious emendation *Et male ter natos*, &c. The admirable Cicero has many instances of this kind.

292. *Crispo*] Used actively, for *crispante*, *parcutiente* *chordas*.

ib. *Numerantur pectine chordæ*] *Pulsantur in numerum, vel numerosè*.
 As, obloquitur numeris septem discrimina vocum, Virg. *Æn.* VI.

Quædam, de numero Lamiarum ac nominis alti, 295
 Et farre et vino Janum Vestamque rogabat,
 An Capitolinam debêret Pollio quercum
 Sperare, & fidibus promittere. Quid faceret plus,
 Ægrotante viro? Medicis quid tristibus, erga
 Filiolum? Stetit ante aram, nec turpe putavit 300
 Pro citharâ velare caput; dictataque verba
 Protulit, ut mos est, & apertâ palluit agnâ.
 Dic mihi nunc, quæso, dic, antiquissime Divûm;
 Respondes his, Jane pater? Magna otia cœli:
 Non est (ut video) non est, quid agatur apud vos. 305
 Hæc de Comædis te consulit: illa Tragœdum
 Commendare volet; varicosus fiet haruspex.

IV. Sed cantet potiùs, quàm totam pervolet urbem
 Audax, & cœtus possit quàm ferre virorum, 310
 Cumque paludatis ducibus, præsentem marito,
 Ipsa loqui, rectâ facie, strictisque mamillis.
 Hæc eadem novit, quid toto fiat in orbe:
 Quid Seres, quid Thraces agant: secreta novercæ,
 Et pueri: quis amet; quis decipiatur adulter.
 Instantem regi Armenio Parthoque cometen 315
 Prima

297. *Capitolinam quercum*] The Capitolian games instituted by Domitian. Suet. IV.

301. *Dictaque verba Protulit*] The suppliant repeated the prayer after the priest; which was as necessary a circumstance, as the sacrifice itself. *Victimæ cædi sine precatione non videtur referre, neque deos rite coli.* Plin. XXVIII. 2.

308. *Sed cantet potius*] The fourth head begins here; affectation of things, NATURAL in themselves, but vicious in their EXCESS: exemplified in talk, knowledge, dress, &c.

313. *Seres*] The Romans understood this word only of the inhabitants of India. The Chinese, to whom it is applied in modern use, they knew nothing of.

315. *Instantem regi Armenio*] Trajan attacked the Armenians and Parthians in the year 107. This part of the satire relates to that history.

Prima videt: famam rumoresque illa recentes
 Excipit, ad portas: quosdam facit: ipse Niphatem
 In populos, magnoque illic cuncta arva teneri
 Diluvio: nutare urbes, subsidere terras, 319
 Quocumque in trivio, cuicumque est obvia, narrat.

Nec tamen id vitium magis intolerabile, quam quod
 Vicinos humiles rapere, & concidere loris,
 Exorata, solet: nam, si latratibus alti
 Rumpuntur somni; "Fustes huc ocyùs, inquit,
 "Afferte, atque illis dominum jubet ante feriri, 325
 "Deinde canem." Gravis occurfu, & teterrima vultu,
 Balnea nocte subit: conchas, & castra moveri
 Nocte jubet; magno gaudet sudare tumultu,
 Cùm lassata gravi ceciderunt brachia massâ.
 Convivæ miseri, intereà, somnoque fameque 330
 Urgentur. Tandem illa venit rubicundula, totum
 Oenophorum sitiens, plenâ quod tenditur urnâ,
 Admotum pedibus, de quo sextarius alter
 Ducitur ante cibum, rabidam facturus orexim,
 Dum redit, & terram loto ferit intestino. 335
 Marmoribus rivi properant: aurata Falernum

E 5

Pelvis

319. *Nutare urbes*] This earthquake happened in the reign of Trajan (as mentioned in the Chronological table) and enables us to determine the date of this satire.

323 *Exorata*] It has here too its proper signification, "to prevail by entreaties." *Quamvis se satis expurgent, et exorare debeant.*

332. *Oenophorum—urna*] The first, a wine vessel of any size; *urna* here means a determinate liquid measure, viz. twenty-four *Sextarii* or English pints, as the *ampbora* contained double that quantity, i. e. forty-eight *Sextarii* or pints.

334 *Facturus orexim*] This draught was taken off at a breath, and called *amyxis*. Probably Horace, Od. I. 26. is thus to be understood. GRANG.

336. *Aurata*] The common reading is *aut lata*; which gives a grossness to the conduct beyond the caricature even of our severe author. The above is the reading of Henninius, and describes the same action in its different stages.

Pelvis olet. Nam sic, tanquam alta in dolia longus
Deciderit serpens, bibit & vomit. Ergò maritus
Nauseat, atque oculis bilem substringit opertis.

Illa tamen gravior, quæ, cùm discumbere cœpit, 340
Laudat Virgilium, perituræ ignoscit Elisæ:
Committit vates, & comparat inde Maronem,
Atque aliâ parte in trutinâ suspendit Homerum.
Cedunt Grammatici, vincuntur Rhetores, omnis
Turba tacet, nec caufidicus, nec præco loquatur, 345
Altera nec mulier: verborum tanta cadit vis.
Tot paritèr pelves, & tintinnabula dicas
Pulsari. Jam nemo tubas atque æra fatiget:
Una laboranti poterit succurrere Lunæ.

Imponit finem sapiens & rebus honestis: 350
Nam quæ docta nimis cupit & facunda videri,
Crure tenus medio tunicas succingere debet,
Cædere Sylvano porcum, quadrante lavari.
Non habeat matrona, tibi quæ juncta recumbit,
Dicendi genus, aut curtum sermone rotato 355
Torqueat enthymema, nec historias sciat omnes:
Sed quædam ex libris & non intelligat. Odi
Hanc ego, quæ repetit volvitq; Palæmonis artem,
Servatâ semper lege & ratione loquendi,
Ignotosque mihi tenet antiquaria versus, 360
Nec

346. *Verborum tanta cadit vis*] As emphatical, as Virgil's *cumulo insequitur præruptus aquæ mons*. *Æn.* I. 109.

349. *Succurrere lunæ*] The ancients supposed, that the eclipses of the moon were owing to magic, and that loud noises broke the charm.

350. *Imponit finem rebus honestis*] Generally understood to signify that she treats of the *Summum bonum* or chief good, one branch of morality. The translation adopts a new idea; which, according to Aristotle's theory, takes in the whole extent of morality. Horace, though he generally follows the Stoics, yet can tell us,

“Virtus est medium vitiorum et utrimque reductum.”

Nec curanda viris Opicæ castigat amicæ
 Verba. Solœcismum liceat fecisse marito.
 Nil non permittit mulier sibi: turpe putat nil,
 Cùm viridès gemmas collo circumdedit, & cùm
 Auribus extensis magnos commisit elenchos. 365
 Intolerabilius nihil est quàm femina dives.

Intereà, fœda aspectu ridendaque, multo
 Pane tumet facies, aut pingua Poppæana
 Spirat, & hinc miseri viscantur labra mariti.
 Ad mœchum veniet lotâ cute: quando videri 370
 Vult formosa domi? mœchis foliata parantur.
 His emitur, quicquid, graciles, huc mittitis, Indi.
 Tandem aperit vultum, & tectoria prima reponit;
 Incipit agnosci, atque illo lacte fovetur,
 Propter quod secum comites educit asellas, 375
 Exul Hyperbœreum si dimittatur ad axem.

Sed quæ mutatis inducitur atque fovetur
 Tot medicaminibus, costæque filiginis offas
 Accipit & madidæ; facies dicetur, an ulcus?

Est operæ pretium penitùs cognoscere, toto 380
 Quid faciant agentque die. Si nocte maritus
 Aversus jacuit, periit libraria, ponunt
 Cosmetæ tunicas, tardè venisse Liburnus
 Dicitur, & pœnas alieni pendere somni
 Cogitur: hic frangit ferulas, rubet ille flagellis, 385
 Hic scuticâ: sunt, quæ tortoribus annua præstent:
 Verberat, atque obitèr faciem linit; audit amicas,

E 6

Aut

353. *Sylvanus*] None but males properly sacrificed to him.
 SCHOL.

ib. *Quadrante lavari*] Philosophers, either for modesty or poverty,
 used to go to the commonest bath.

368. *Poppæana*] An unguent or paste, invented by Poppæa,
 wife of Nero.

376. *Axis*] Put by a common figure, for the climate.

Aut latum pictæ vestis confiderat aurum ;
 Et cædens longi relegit transacta diurni ;
 Et cædit, donec, lassis cædentibus, " exi," 390
 Intonet horrendum, jam cognitione peractâ.
 Præfectura domûs Siculâ non mitior aulâ !

Nam, si constituit, solitoque decentiùs optat
 Ornari ; & properat, jamque expectatur in hortis,
 Aut apud Isiacæ potiùs sacraria lenæ ; 395
 Componit crinem, laceratis ipsa capillis,
 Nuda humeros, Psecas infelix, nudisq; mamillis.
 " Altior hic quare cincinnus ? " Taurea punit
 Continud flexi crimen facinusque capilli.
 (Quid Psecas admisit ? Quænam est hic culpa puellæ,
 Si tibi displicuit nasus tuus ?) Altera lævum 401
 Extendit, pectitq; comas, & volvit in orbem.
 Est in consilio matrona, admotaque lanis
 Emeritâ quæ cessat acu : sententia prima
 Hujus erit ; post hanc, ætate atque arte minores 405
 Censebunt : tanquam famæ discrimen agatur,

Aut

389. *Relegit*] This word is expressive of the coolest and most deliberate cruelty. *Diurnum* is the account of the house expences.

395. *Isiacæ lenæ*] Her temple was the place of criminal assignments. Sat. IX. 19.

399. *Flexi crimen facinusque capilli*] A pleasant exaggeration. *Flagitium* (for which *crimen* is put here) and *facinus*, taken together, signify the highest kind of guilt. *Flagitium* is any act against modesty or self-command ; and *facinus* an outrage against justice. As *flagitiis facinoribusque coopertus*. SALL.

404. *Emeritâ acu*] A metaphor from war, like *emeritus miles*, *emeritis stipendiis*.

410. *Cedo, si breve parvi*] All the account, hitherto given of this passage, is this ; which still leaves it an unintelligible or trivial conceit. *Cedo* must mean either *da mibi*, or *dic mibi*. Therefore the construction is either *cedo* (quid foret) *si breve parvi*, &c., " what a figure would she make, were she really dwarfish." Or,
 " Grant

Aut animæ : tanta est quærendi cura decoris !
 Tot premit ordinibus, tot adhuc compagibus, altum
 Ædificat caput : Andromachen à fronte videbis,
 Pòst minor est : aliam credas. Cedò, si breve parvi
 Sortita est lateris spatium, breviorque videtur 411
 Virgine Pygmæâ, nullis adjuta cothurnis ;
 Et levis erectâ consurgit ad oscula plantâ !

Nulla viri cura, intereâ, nec mentio fiet
 Damnorum : vivit tanquam vicina mariti ; 315
 Hòc solo propior, quòd amicos conjugis odit,
 Et servos : Gravis est rationibus. - - -

- - - - - V. Ecce furentis
 Bellonæ, matrisq; Deûm, chorus intrat : & ingens
 Semivir, obscæno facies reverenda minori ;
 Jam pridem cui rauca cohors, cui tympana cedunt
 Plebeia, & Phrygiâ vestitur bucca tiarâ. 421
 Grande

" Grant her this artificial stature, if she be really dwarfish ; but
 " what business has the sex in general with such whims ?" LUBIN.

The reader may either take *this clear solution of the whole matter*,
 as the author of the tale of a tub says, or find out a better himself.

418. *Ecce furentis Bellonæ*] Here begins another capital charge
 against the sex ; superstition in its various branches : but it is
 exceedingly dull and tedious to us, for a good reason, because the
 superstitions, here mentioned, have no longer any existence.

The religious principle (which from its universality must be
 considered as an INSTINCT in spite of all the philosophers) operates
 more strongly upon the female, it must be owned, than the other
 sex ; and this too, from their peculiar timidity. But this is no proof
 that religion has its sole origin, as Epicurus and his followers say,
 in FEAR. Pray, let it be remembered upon this occasion, that
 every universal tendency must be natural ; that every natural
 tendency must have its CORRESPONDENT OBJECT ; and, there-
 fore, though the abuses of the religious principle may prove man
 not to be in his right state, yet, that its existence and universal
 prevalence is a demonstration that it has its proper object, i. e.
 that there is a MORAL GOVERNOR above us, who claims our
 homage and obedience.

Grande sonat, metuiq; jubet Septembris & Austri
 Adventum, nisi se centum lustraverit ovis,
 Et xerampelinas veteres donaverit ipsi;
 Ut, quicquid subiti & magni discriminis instat, 425
 In tunicas eat, & totum semel expiet annum.

Hybernum fractâ glacie descendet in amnem,
 Ter matutino Tiberi mergetur, & ipsis
 Vorticibus timidum caput abluet. Inde Superbi
 Totum regis agrum, nuda ac tremebunda, cruentis
 Erepet genibus. Si candida jusserit Io, 431
 Ibit ad Ægypti finem, calidâque petitas
 A Meroë portabit aquas, ut spargat in æde
 Ifidis, antiquo quæ proxima surgit ovili.

Credit enim, ipsius dominæ se voce moneri. 435
 En animam, & mentem, cum quâ Dii nocte loquantur!

Ergò hic præcipuum summumq; meretur honorem,
 Qui, grege linigero circumdatus & grege calvo,
 Plangentis populi currit derisor Anubis.

Ille

434. *Proxima surgit ovili*] The *ovile*, or, as it is more commonly used in the plural, the *ovilia* or *septa*, was in the *Campus Martius*, where elections were held.

436. *Animam et mentem*] These two words express all the faculties of the soul: the first, the animal, the second, the intellectual: as *Cui mentem animumque Delius inspirat*. Virg. *Æn.* VI. 11.

438. *Qui grege linigero*] This place is difficult; but will be tolerably cleared by the following account. Isis, the Ino of the Greeks, married Osiris in Egypt. Osiris was killed by his brother Typhon, and his body thrown into a well, where it was afterwards found by Isis and her son Anubis, by the assistance of dogs. Osiris was hereupon deified and worshipped under the form of an ox called Apis; and Anubis under the form of a dog.

A living ox, with certain particular marks, (mentioned by Strabo, B. XVII. p. 1160. or more fully, Herodotus, III. 28.) was kept in great state as his representative; and, when he grew old, was drowned in a well; and the priests and people went wailing

Ille petit veniam, quoties non abstinet uxor 440
Concubitu, sacris observandisque diebus :

“ Magnaque debetur violato pœna cadurco :

“ Et movisse caput visa est argentea serpens. ” —

Illius lacrymæ meditataque murmura præstant,
Ut veniam culpæ non abnuat, ansere magno 445
Scilicet & tenui popano corruptus, Osiris !

Cùm dedit ille locum, cophino sænoque relicto,
Arcanam Judæa tremens mendicat in aurem,
Interpres legum Solymarum, & magna Sacerdos
Arboris, ac summi fida internuncia cœli. 450

Implet & illa manum, sed parciùs, ære minuto.
Qualiacumque voles, Judæi somnia vendunt.

Spondet amatorem tenerum, vel divitis orbi
Testamentum ingens, calidæ pulmone columbæ
Traçtato, Armenius, vel Comagenus aruspex : 455
Pectora pullorum rimatur, & exta catelli,
Interdum & pueri.—Faciet, quod deferat ipse.

Chaldæis

wailing about the country until they found another ox who happened to bear the genuine marks of divinity. When they found him, they returned home with joy, crying *εὐρηκαμεν, εὐρηκαμεν*. Of this grand ceremony, there was also an annual representation. Upon these occasions, the priest carried the image of Anubis in procession; and is therefore himself called Anubis in this place.

Anubis, then, we see, is the chief priest, *liniger* and *calvus grex* the other priests; *populus plangens* their attendants: *Derisor* denotes the folly of the procedure, and has two senses given it, either that he made a fool of the people, or secretly laughed himself at their folly.

442. *Cadurcum*.] Another difficulty. The female devotees of Isis kept nine days sacred in honour of the goddess. *Cadurca* were the beds, on which they lay within the temple every night during the festival, to avoid all commerce with their husbands;—a heinous sin, it seems, which nothing but a good bribe to Osiris—that is, to his priests—could expiate. *SALM*.

445. *Magna sacerdos arboris*] Explained Sat. III. 15.

Chaldæis sed major erit fiducia: quicquid
 Dixerit Astrologus, credent à fonte relatum
 Ammonis: quoniam Delphis oracula cessant, 460
 Et genus humanum damnat caligo futuri.
 Præcipuus tamen est horum, qui sæpius exul;
 Cujus amicitia, conducendâque tabellâ
 Magnus civis obit, & formidatus Othoni.
 Inde fides arti, sonuit si dextera ferro, 465
 Lævaq; si longo castrorum in carcere mansit.
 Nemo Mathematicus genium indemnatus habebit:
 Sed qui penè perit, cui vix in Cyclada mitti
 Contigit, & parvâ tandem caruisse Seripho.

Consulit istericæ lento de funere matris, 470
 Antè tamen de te, Tanaquil tua; quando sororem
 Efferat, & patruos: an sit victurus adulter
 Post ipsam: quid enim majus dare Numina possunt?

Hæc tamen ignorat, quid sidus triste minetur
 Saturni; quo læta Venus se proferat astro; 475
 Qui mensis damno, quæ dentur tempora lucro.
 Illius occurfus etiam vitare memento,
 In cujus manibus, ceu pingua fuccina, tritas

Cernis

464. *Magnus civis*] One Seleucus encouraged Otho to hope for the empire by foretelling the death of Galba; in plainer terms, he encouraged him to murder the poor old monarch. Suet. Galb. 19.

468. *Cyclada—Seripbum*] Are the same; the first the general name, the second the proper name. *Seripbus* was one of the *Cyclades*, to which criminals were often banished. See Sat. I. 65.

471. *Tanaquil tua*] The wife of Tarquinius Priscus; skilled in augury. Here put for a common name; as Sat. IV. 132.

487. *Si mediocris*] To explain this, it must be observed, that the poet distributes his poor female culprits into two classes. The poor inquire their fortunes in the Circus from vulgar cheats; the rich from Phrygian augurs, &c. *Utrumque spatium metarum,*

in

Cernis ephemeridas ; quæ nullum consulit ; & jam
 Consulitur : quæ, castra viro patriamque petente, 480
 Non ibit paritèr, numeris revocata Thrasylli.

Ad primum lapidem vectari cùm placet, hora
 Sumitur ex libro : si prurit frictus ocelli
 Angulus, inspectâ genesi collyria poscit.

Ægra licèt jaceat, capiendò nulla videtur 485
 Aptior hora cibo, nisi quam dederit Petosiris.

Si mediocris erit, spatium lustrabit utrumque
 Metarum, & fortes ducet ; frontemq; manumque
 Præbebit vati, crebrum poppyfma roganti.

Divitibus responsa dabit Phryx augur, & Indus 490
 Conductus dabit, astrorum mundi; peritus :

Atque aliquis senior, qui publica fulgura condit.
 Plebeium in circo positum est & in aggere fatum.

Quæ nudis longum ostendit cervicibus aurum,
 Consulit ante Phalas Delphinorumq; columnas ; 495
 An saga vendenti nubat, caupone relicto.

VI. Hæ tamen & partûs subeunt discrimen, & omnes
 Nutricis tolerant, fortunâ urgente, labores :

Sed

in aggere, ante Phalas, Delphinorum columnas relate all to the same place, the Circus. *Phalæ* (sometimes called *ova* from their oval shape) were the turrets, *delphini* certain images there, *agger* part of the *Euripus*, *metæ* the goals at both ends of the course ; for the horses went generally often round. The *carceres* (not mentioned here) were a distinct thing, the starting place. See Ruæus Virg. *Æn.* V. 288. Kennet is exceedingly defective.

490. *Phryx augur et Indus*] The common reading is *Phryx augur et inde*. The Armenian and Chaldæan augurs were mentioned before; and, as they came from a more distant country than Phrygia, *et inde* can have no good sense.

494. *Quæ nudis longum*] It is impossible to make sense of this passage I think, without Salmasius's conjectural emendation : *Quæ nullis longum*, &c. i. e. *Quæ non gefat*, &c. *Nullus dubito*, for *non dubito*, is a well known phrase.

Sed jacet aurato vix ulla puerpura lecto.

Tantum artes hujus, tantum medicamina possunt, 500

Quæ steriles facit, atq; homines in ventre necandos

Conducit. Gaude, infelix, atq; ipse bibendum

Porrige, quidquid erit : nam, si distendere vellet,

Et vexare uterum pueris salientibus, esses

Æthiopis fortasse pater : mox decolor hæres 505

Impleret tabulas, nunquam tibi manè videndus.

Transeo suppositos, & gaudia, votaue sæpe

Ad spurcos decepta lacus, atque inde petitos

Pontifices Salios, Scaurorum nomina falso

Corpore laturos. Stat fortuna improba, noctu, 510

Arridens nudis infantibus. Hos fovet omnes,

Involvitque sinu : domibus tunc porrigit altis,

Secretumque sibi mimum parat : hos amat, his se

Ingerit, atque suos ridens producit alumnos.

Hic magicos affert cantus, hic Thessala vendit 515

Philtrea, quibus valeant mentem vexare mariti,

Et soleâ pulsare nates. Quòd desipis, inde est ;

Inde animi caligo, & magna oblivio rerum,

Quas modò gessisti. Tamen hoc tolerabile, si non

Et furere incipias, ut avunculus ille Neronis, 520

Cui totam tremuli frontem Cæsonia pulli

Infudit. (Quæ non faciet, quod Principis uxor ?)

Ardebant cuncta, & fractâ compage, ruebant,

Non alitèr, quam si fecisset Juno maritum

Insanum ! — Minùs ergo nocens erit Agrippinæ 525

Boletus : siquidem unius præcordia preffit

Ille

509. *Pontifices Salios*] Improperly distinguished from each other in the common editions. One and the same fact is alluded to in this passage.

521. *Caesonia*] See the Chronol. A. D. 37.

527. *Descendere jussit In cælum*] *Apotheosim* deridet; he ridicules the deification of those monsters in human shape, the Roman emperors. SCHOL.

Ille senis, tremulumque caput descendere jussit
In cœlum, & longâ manantia labra salivâ.
Hæc poscit ferrum atque ignes, hæc potio torquet :
Hæc lacerat mistos equitum cum sanguine Patres. 530
Tanti partus equæ, tanti una venefica constat !

VII. Oderunt natos de pellice : nemo repugnet ;
Nemo vetet : jamjam privignum occidere fas est.
Vos ego, pupilli, moneo, quibus amplior est res,
Custodite animas, & nulli credite mensæ. 535
Livida materno fervent adipata veneno.

Mordeat antè aliquis quicquid porrexerit illa,
Quæ peperit : timidus prægustet pocula pappas.

Fingimus hæc, altum Satirâ sumente cothurnum
Scilicet ? Et, finem egressi legemque priorum, 540
Grande Sophoclêo carmen bacchamur hiatu,
Montibus ignotum Rutulis cœloque Latino ?
Nos utinam vani : sed clamat Pontia, “ feci,
“ Confiteor, puerisque meis aconita paravi ;
“ Quæ deprensa patent : facinus tamen ipsa peregi.”
Tûne duos unâ, sævissima vipera, cœnâ, 546
Tûne duos ? “ Septem, si septem forte fuissent.”

Credamus tragicis quicquid de Colchide torvâ
Dicitur, & Prognê. Nil contra conor : & illæ
Grandia mōstra suis audebant temporibus ; sed 550
Non propter nummos. Minor admiratio summis
Debetur monstribus, quoties facit ira nocentem
Hunc sexum : rabie jecur incendente, feruntur
Præcipites, ut saxa jugis abrupta, quibus mons

Subtrahitur,

554. *Ut saxa jugis*] He had plainly Homer's and Virgil's Simile in his eye. Il. XIII. 137. Æn. XII. 684. which the young reader is requested to consult.

As an allusion to this most beautiful simile, it has a strong effect ; otherwise it is too concisely expressed.

Subtrahitur, clivoque latus pendente recedit. 555
 Illam ego non tulerim, quæ computat, & scelus ingens
 Sana facit. Spectant subeuntem fata mariti
 Alcestim: at, similis si permutatio detur,
 Morte viri cupiant animam servare catellæ.

Occurrent multæ tibi Belides, atque Eriphylæ. 560
 Mane Clytemnestrâ nullus non vicus habebit.
 Hoc tantum refert, quod Tyndaris illa bipennem
 Insulam & fatuam dextrâ lævâque tenebat.
 At nunc res agitur tenui pulmone rubetæ:
 Sed tamen & ferro, si prægustabit Atrides 565
 Pontica ter victi cautus medicamina Regis.

555. *Pendente recedit*] It is doubtful, whether the reader would be more teased or more diverted with Holiday's explanation of this passage, where he gives every word a distinct meaning.

But if we take *que* disjunctively, we shall find the poet speaks intelligibly. He assigns two causes for the fall of the rocks, of which he speaks; the removal of the foundation on which they rest *quibus mons subtrahitur*, i. e. *cum mons subtrahitur* iis: or the removal of the side, to which they adhere; *vel cum latus recessit a clivo pendente*.

566. *Ter victi*] Mithridates, the inventor of an antidote against poison, was conquered by Sylla, Lucullus, and Pompey.

S A T I R A VII.

ROMA, TENAX AURI, LAUDAT, QUAS NEGLIGIT,
ARTES.

I. **E**T spes & ratio studiorum in Cæsare tantum :
Solut enim tristes, hâc tempestate, Camœnas
Respexit, cum jam celebres notique Poëtæ
Balneolum Gabiis, Romæ conducere furnos
Tentarent ;. nec fœdum alii nec turpe putarent 5
Præcones fieri ; cum, desertis Aganippes
Vallibus,

This satire describes the hardships and discouragements, under which learning laboured in the poet's days. Exact in its method ; it pursues the subject regularly through the several classes of poets, historians, lawyers, rhetoricians, and grammarians ; and, lively in its expression, it indulges strokes of humour, as objects of ridicule occasionally arise under each head.

It is immaterial to inquire, who the emperor was, whom he mentions in the introduction ; as it seems to be but an ironical compliment, merely to save appearances. But the most probable conjecture is, that Domitian was the emperor meant, for these two reasons among others. There is both a vigour and incorrectness in it, which seem to bespeak a juvenile hand ; and, of course, to prove that it is one of his first essays now extant. Q. Matho is mentioned here, as a poor lawyer. In the first satire (written afterwards as an introduction to his whole pieces) we find him mounted in his new chair, grown great and opulent by his infamous traffic in informations during the latter part of that tyrant's reign.

3. *Respexit*] "To view with pity, as a deity:" as *Libertas*,
quæ sera tamen respexit inertem. VIRG.

Vallibus, esuriens migraret in atria Clio.
 Nam, si Pieriâ quadrans tibi nullus in umbrâ
 Ostendatur, ames nomen victumque Machæræ;
 Et vendas potiùs, commissâ quod auctio vendit 10
 Stantibus, cœnophorum, tripodes, armaria, cistas,
 Alcithoen Pacci, Thebas & Terea Fausti.
 Hoc satius, quàm si dicas, sub iudice, vidi,
 Quod non vidisti: Faciant Equites Asiâni
 Quamquam, & Cappadoces faciant, Equitesq; Bithy-
 Altera quos nudo traducit Gallia talo. (ni, 15

Nemo tamen studiis indignum ferre laborem
 Cogetur posthac, necit quicumque canoris
 Eloquium vocale modis, laurumque momordit.
 Hoc agite, o juvenes: circumspicit, & stimulat vos,
 Materiamque sibi Ducis indulgentia quærit. 21

II. Si qua aliunde putas rerum expectanda tuarum
 Præsidia, atque idèd crocææ membrana tabellæ
 Impletur; lignorum aliquid posce ocyûs, & quæ
 Componis, dona Veneris, Telefine, marito: 25
 Aut clude, & positos tineâ pertunde libellos.
 Frange miser calamos, vigilataque prælia dele,

Qui

7. *In atria Clio*] The most probable account of this strong hyperbole is the Scholiast's; that some man of genius and learning was obliged to take the office of a porter for bread. The other sense of a "beggar or dependent," adopted by others, is contrary to the general spirit of the satire; for this supposes that the great would do nothing for poets by way of reward.

10. *Commissâ auctio*] A military term, very happily expressive of the noise and squabbles usual at auctions.

16. *Alterâ Gallia*] Galatia in Asia Minor, called so from a colony of Gauls who settled there.

ib. *Nudo talo*] See Note, Sat. I. 103.

18. *Necit quicumque canoris*] This contains the three qualifications of a good poet; imagination, *laurum momordit*; sentiment, *Eloquium*;

Qui facis in parvâ sublimia carmina cellâ ;
 Ut dignus venias hederis, & imagine macrâ !
 Spes nulla ulterior : didicit jam dives avarus 30
 Tantùm admirari, tantùm laudare disertos,
 Ut pueri Junonis avem. Sed defluit ætas,
 Et pelagi patiens, & cassidis, atque ligonis.
 Tædia tunc subeunt animos, tunc seque suamque
 Terpsichoren odit facunda & nuda senectus. 35

Accipe nunc artes, ne quid tibi conferat iste,
 Quem colis ; & Musarum & Apollinis æde relictâ,
 Ipse facit versus, atque uni cedit Homero,
 Propter mille annos. At, si dulcedine famæ
 Succensus recites, Maculonus commodat ædes ; 40
 Ac longè ferrata domus servire jubetur,
 In quâ sollicitas imitatur janua portas ;
 Scit dare libertos, extremâ in parte sedentes
 Ordinis, & magnas comitum disponere voces.
 Nemo dabit regum, quanti subsellia consent, 45
 Et quæ conducto pendent anabathra tigillo,
 Quæque reportandis posita est orchestra cathedris.
 Nos

eloquium ; diction and harmony of numbers, *modi canori*. Poets of fire and imagination were called *δαφνιφάροι*. *Tertia conditio poetæ est, ut divinitus inspiretur ; quod fieri morsu lauri credidit antiquitas.*
 GRANG.

23. *Croceæ*] This writing book is supposed to have been of parchment, which is always yellow on the side, where the hair grew. Hence Persius's, *bicolor membrana*. III. 10.

25. *Veneris marito*] A burlesque phrase for fire, better adapted to the poet's comic indignation than the plain term. It is not (and perhaps cannot gracefully be) preserved in the English.

26. *Clude*] A verb used by Tacitus, Pliny, and other authors of that age, for *claudio*.

35. *Facunda et nuda*] A happy antithesis : "Poor amidst all its literary treasures."

Nos tamen hoc agimus, tenuiq; in pulvere fulcos
 Ducimus, & littus sterili versamus aratro.
 Nam, si discedas, laqueo tenet ambitiosi 50
 Consuetudo mali; tenet insanabile multos
 Scribendi cacoëthes, & ægro in corde senescit.

Sed vatem egregium, cui non sit publica vena,
 Qui nihil expositum soleat deducere, nec qui
 Communi feriat carmen triviale monetâ; 55
 Hunc, qualem nequeo monstrare, & sentio tantum,
 Anxietate carens animus facit, omnis acerbi
 Impatiens, cupidus silvarum, aptusque bibendis
 Fontibus Aonidum: Neque enim cantare sub antro
 Pierio thyrsusve potest contingere sana 60
 Paupertas, atque æris inops; quo, nocte dieque,
 Corpus eget. Satur est, cùm dicit Horatius, Euboë.
 Quis locus ingenio; nisi, cùm se carmine solo
 Vexant,

50. *Ambitiosi Consuetudo mali*] See Note, Sat. III. 139.

53. *Sed vatem egregium*] The qualifications of a good poet are expressed here again figuratively under the classical metaphor of coin. The metal is the thought; the current stamp, the language; the mould is the poet's glowing fancy; *Vena, moneta, feriat*. In this place, and the passage before, our author means the same as Horace,

"Ingenium cui sit, cui mens divinior, atque os

"Magna sonaturum, des nominis hujus honorem."

Juvenal has improved his account by the subsequent line, *hunc qualem nequeo monstrare & sentio tantum*: for here is the feeling of true taste (to which Longinus generally refers us) which is above all rule and all description.

Qui nihil expositum soleat deducere, yet remains to be explained. *Deducere* is properly an image taken from spinning, and thus makes a disagreeable confusion of metaphors. But we must suppose, that *deducere versus* was a phrase grown now quite familiar by common use, and therefore equivalent to the plain direct phrase, as Sat. VI. 284. It is meant, then, to soften the metaphor in the circumstance that follows (which would otherwise be harsh) and thus render it both intelligible and pleasing.

62. *Euboë*] Hor. Od. III. 19.

Vexant, & dominis Cirrhæ Nifæque feruntur
Pectora nostra, duas non admittentiâ curas? 65

Magnæ mentis opus, nec de lodice parandâ
Attonitæ, currus & equos faciesque Deorum
Aspicere, & qualis Rutulum confundat Erinnyes.
Nam, si Virgilio puer & tolerabile deesset
Hospitium, caderent omnes a crinibus hydri: 70
Surda nihil gemeret grave buccina. Poscimus, ut sit
Non minor antiq̃uo Rubrenus Læppa cothurno;
Cujus & alveolos & lænam pignerat Atreus?

Non habet infelix Numitor, quod mittat amico;
Quintillæ quod donet, habet: nec defuit illi, 75
Undè emeret, multâ pascendum carne, leonem
Jam domitum. Constat leviori bellua sumptu
Nimirum; & capiunt plus intestina Poëtæ!
Contentus famâ jaceat Lucanus in hortis
Marmoreis: at Sarrano tenuique Saleio 80
Gloria, quantalibet, quid erit, si gloria tantum est?
Curritur

68. *Aspicere*] In the language of poetry, persons are said to do, what they feel or describe well; as

----- "Et quisquis amores

"Aut metuet dulces, aut experietur amaros." VIRG.

ib. *Rutulum confundat Erinnyes*] He alludes to that animated passage in the *Æneid*,

"Talibus Aleôto dictis exarsit in iras." VII. 445.

69, *Puer*] The translation understands this of attendants in general; for Virgil acquired a very good fortune by his poetry. The ridiculous tale, told us by the grammarians about Alexis, is well obviated by that excellent critic and scholar Dr. Warton. Virg. Ecl. II.

73. *Pignerat Atreus*] Some give this a different sense. But the translation follows the most generally received meaning of the word. *Qui, dum componit tragœdiam de Atreo, ut vitam sustentare possit, pignori opponit alveolos.* GRANG.

Curritur ad vocem jucundam, & carmen amicæ
 Thebaïdos, lætam fecit cùm Statius urbem,
 Promisitque diem: tantâ dulcedine captos
 Afficit ille animos, tantâque libidine vulgi 85
 Auditur: sed, cùm fregit subsellia versu,
 Esurit, intactam Paridi nisi vendat Agaven.

Ille & militiæ multis largitur honorem:
 Semestri vatum digitos circumligat auro.
 Quod non dant procures, dabit histrio. Tu Camerinos,
 Et Bareas, tu nobilium magna atria curas? 91
 Præfectos Pelopœa facit, Philomela Tribunos.

Haud tamen invideas vati, quem pulpita pascunt.
 Quis tibi Mæcenæ? Quis nunc erit aut Proculæus,
 Aut Fabius? Quis Cotta iterum? Quis Lentulus alter?
 Tunc par ingenio pretium: Tunc utile multis 96
 Pallêre, & vinum toto nescire Decembri.

II. "Vester porrò labor fœcundior, historiarum
 "Scriptores: petit hic plus temporis, atque olei plus:
 "Namque, oblita modi, millesima pagina surgit 100
 "Omnibus,

82. *Vocem jucundam*] There are two excellencies noted here. Statius was as remarkable for the sweetness of his voice as the melody of his versification.

87. *Paridi nisi vendat Agaven*] This line occasioned his banishment into Egypt, according to the Scholiast: a story, which, though false in part, (as mentioned in the Chronology) yet confirms the opinion advanced in the first note on this satire.

89. *Semestri*] There was, in this age, an honorary military commission, called *semestris tribunatus militum*, which was sometimes conferred on favourites, though they belonged not to the army. The commission was but for the term of six months, but entitled persons to the Equestrian ring, and probably to some other privileges. Pliny, Ep. IV. 4. means this in his request to Sossius the consul for a particular friend there named. *Hunc ergo rogo semestri tribunatu splendidiorem facias*; and this is what Juvenal means here. Turnebus, who explains it of the winter and summer rings, worn by the luxurious (mentioned Sat. I. 28,) is mistaken. SALM. Plin. Exer. p. 320.

“ Omnibus, & crescit multâ damnosa papyro :
 “ Sic ingens rerum numerus jubet, atq; operum lex.”
 Quæ tamen inde seges ? Terræ quis fructus apertæ ?
 Quis dabit historico quantum daret acta legenti ?

III. “ Sed genus ignavum, quod lecto gaudet &
 umbra : ” 105

Dic, igitur, quid caufidicis civilia præstent
 Officia, & magno comites in fasce libelli ?
 Ipsi magna sonant ; sed tunc, cùm creditor audit,
 Præcipuè, vel, si tetigit latus acrior illo,
 Qui venit ad dubium grandi cum codice nomen : 110
 Tunc immensa cavi spirant mendacia folles,
 Conspuiturque sinus. Veram deprendere messëm
 Si libet : hinc centum patrimonia caufidicorum,
 Parte aliâ solum Russati pone Lacertæ !

Confedère Duces ; surgis tu, pallidus Ajax, 115
 Dicturus dubiâ pro libertate, Bubulco

F 2 Judice.

97. *Vinum toto nescire Decembri*] He seems to allude to Horace :
Ab ipsis Saturnalibus hic fugisti Sobrius.

103. *Apertæ*] The same metaphor as before, *litus sterili versamus aratro*. l. 49.

105. *Lecto*] The common reading is *lecto*. The bed was used for study.

108. *Ipsi magna sonant*] “ Their very profession requires great exertion of lungs.”

114. *Russati pone Lacertæ*] Amongst the various senses given this difficult line, the translation takes the following. *Lacerta* is the name of a charioteer ; *russati* signifies one of the red faction, which seems to have been the favourite party at the time when this satire was written, as the green was when the eleventh was written. XI. 195. There is an accurate account of these factions. Kennet, V. 2.

115. *Confedère duces*] A parody upon Ovid,

“ Confedère duces ; et, vulgi stante coronâ,

“ Surgit ad hos dominus clypei septemplex Ajax.”

Met. XIII. 1.

Judice. Rumpe, miser, tensum jecur, ut tibi lasso
 Figantur virides, scalarum gloria, palmæ!
 Quod vocis pretium? Siccus petasunculus, & vas
 Pelamidum, aut veteres, Afrorum epimenia, bulbi;
 Aut vinum Tiberi devectum, quinque lagenæ, [120
 Si quater egisti; si contigit aureus unus,
 Inde cadunt partes, ex fœdere, pragmaticorum.

“Æmilio dabitur quantum petet: & melius nos
 “Egimus.” Hujus enim stat currus aheneus, alti 125
 Quadrijuges in vestibulis, atque ipse, feroci
 Bellatore sedens, curvatum hastile minatur
 Eminus, & statuâ meditatur prælia luscâ.
 Sic Pedito conturbat, Matho deficit; exitus hic est
 Tongilli, magno cum rhinocerote lavari 130
 Qui solet, & vexat lutulentâ balnea turbâ,
 Perque forum juvenes longo premit assere Medos,
 Empturus pueros, argentum, myrrhina, villas:
 Spondet enim Tyrio stalaria purpura filo.
 Et tamen hoc ipsis est utile: purpura vendit 135
 Causidicum, vendunt amethystina: convenit illis,
 Et strepitu & facie majoris vivere censûs.
 Sed finem impensæ non servat prodiga Roma.
 Ut redeant veteres, Ciceroni nemo ducentos

Nunc

131. *Vexat lutulenta*] Both the number and shabbiness of his retinue are here intended. The Romans, it seems, were more attentive to the number of their attendants than the finery of their dress. Sat. I. 85.

134. *Stalaria*] *Stlata* is an Illyric piratical ship: hence *stlarius* signifies “deceitful.”

146. *Flentem producere matrem*] The relations all clad in mourning, usually attended the accused person, in order to move compassion. There are frequent examples in Cicero’s orations.

152. *Nam quæcunque*] The translation understands this of the master, not the scholar (as some do;) taking *lego* for the compound *prælego*, and reading *perferet* for *præferet*; for which there is MS. authority.

Nunc dederit nummos, nisi fulserit annulus ingens. 140
 Respicit hoc primum qui litigat, "an tibi servi
 "Octo, decem comites, post te an sit sella, togati
 "Ante pedes." Idem conductâ Paulus agebat
 Sardonyche, atq; idem pluris, quam Cossus, agebat,
 Quam Basilus: Rara in tenui facundia panno. 145
 Quando licet flentem Basilo producere matrem?
 Quis benè dicentem Basilum ferat? Accipiat te
 Gallia, vel potius, nutricula caufidicorum,
 Africa, si placuit mercedem imponere linguae!

IV. Declamare doces, ô ferrea pectora Vecti, 150
 Cum perimit saevos classis numerosa Tyrannos?
 Nam quaecunq; sedens modò legerat, hæc eadem stans
 Perferet, atque eadem cantabit versibus iisdem:
 Occidit miseros crambe repetita magistros. 154
 Quis color, & quod sit causæ genus, atque ubi summa
 Quæstio, quæ veniant diversâ parte sagittæ,
 Scire volunt omnes; mercedem solvere nemo.
 "Mercedem appellas? quidenim scio?" culpa docentis
 Scilicet arguitur, quod lævâ in parte mamillæ
 Nil salit Arcadico juveni, cujus mihi sextâ 160
 Quaque die miserum dirus caput Annibal implet!
 Quicquid id est, de quo deliberat; an petat urbem
 A Cannis; an post nimbos & fulmina cautus

F 3

Circumagat

153. *Eadem*] A master's drudgery is well expressed in this Greek saying: Οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτὰ.
 GRANG.

154. *Crambe repetita*] The Greek proverb δις ὑραμὲν, δαυατῶ.

155. *Quis color*] The several parts of rhetoric are here intended. The nature of the case *genus*; the state of the case, *summa quæstio*; the topics and arguments, *color*; the objections, *sagittæ*.

160. *Arcadico*] Arcadia was remarkable for its breed of asses. Hence Persius: *Arcadiæ pecuaria rudere credas*. III. 9.

Circumagat madidas à tempestate cohortes.
 Quantumvis stipulare, & pròtinùs accipe quod dō, 165
 Ut toties illum pater audiat. Ast alii fex,
 Et plures uno conclamant ore sophistæ,
 Et veras agitant lites, raptore relicto :
 Fusa venena silent, malus ingratusque maritus,
 Et quæ jam veteres sanant mortaria cœcos. 170
 Ergò sibi dabit ipse rudem, si nostra movebunt
 Consilia, & vitæ diversum iter ingreditur,
 Ad pugnam qui rhetoricâ descendit ab umbrâ,
 Summula ne pereat, quâ vilis tessera vœnit
 Frumenti : quippe hæc merces lautissima. Tenta, 175
 Chrysogonus quanti doceat, vel Pollio quanti
 Lautorum pueros, artem scindens Theodori.

Balnea sexcentis, & pluris porticus, in quâ
 Gestetur dominus, quoties pluit; anne serenum
 Expectet, spargatque luto jumenta recenti! 180
 Hic, potiùs : namq; hic mundæ nitet ungula mulæ!
 Parte aliâ, longis Numidarum fulta columnis,
 Surgat & algentem rapiat cœnatio solem!

Quanticumque

164. *Circumagat madidas*] Hannibal was repulsed by a tempest, when he came to attack Rome.

171. *Ergo Sibi dabit ipse rudem*] The common construction is; "Therefore the rhetorician who turns real pleader, if he is wise and takes my advice, will quit that business too, *sibi dabit rudem*." But this wants connection: it is a conclusion without any premises: the hardships of lawyers had been explained before, and concluded with great spirit in these words, *Accipiat te Gallia*, &c. 147.

The translation understands it of Vœstius and his fellow labourers in teaching rhetoric. "Therefore Vœstius himself, if he is wise, will make out his own discharge and follow the example of the rhetoricians, just mentioned before, who were obliged out of necessity to take to the bar."

Quanticumque domus, veniet qui fercula doctè
 Componit, veniet qui pulmentaria condit. 185
 Hos inter sumptus festertia Quintiliano,
 Ut multum, duo sufficient: res nulla minoris
 Constabit patri, quam filius! "Unde igitur tot
 "Quintilianus habet saltus?" Exempla novorum
 Fatorum transi: felix, & pulcher & acer; 190
 Felix, & sapiens & nobilis & generosus
 Appositam nigræ lunam subtexit alutæ:
 Felix, orator quoque maximus, & jaculator,
 Et, si perfrixit, cantat bene. Distat enim, quæ
 Sidera te excipiant, modò primos incipientem 195
 Edere vagitus, & adhuc a matre rubentem.
 Si FORTUNA volet, fies de Rhetore Consul:
 Si volet hæc eadem, fies de Consule Rhetor.
 Ventidius quid enim? Quid Tullius? Anne aliud quàm
 Sidus, & occulti miranda potentia fati? 200
 Servis regna dabunt, captivis fata triumphos.
 Felix ille tamen, corvo quoque rarior albo.

Pœnituit multos vanæ sterilisque cathedræ,
 Sicut Thrasymachi probat exitus, atque Secundi
 F 4 Carrinatis:

This sense, however, requires *quæ* instead of *qui*, agreeing with *viræ*, or the antecedent *ejus* to be understood, like *accusator erit*, &c. Sat. I. 153. Or, Virgil's,

"En dextra fidesque!

"Quem secum patrios aiunt portare Penates." Æn. IV. 598.

174. *Summula ne pereat*] The poorer Romans were fed monthly with corn out of the public granaries, and had tickets (which were transferable) which entitled the bearer to a certain quantity.

177. *Scindens*] A metaphor from carving. Theodorus was an eminent rhetorician in the reign of Tiberius.

192. *Lunam subtexit alutæ*] For the *calcei lunati* see Kennet, V. 8. Domitian advanced Quintilian to senatorial rank, but not to the consulate (as some say;) for his name does not appear in the *Fasti Consulares*.

Carrinatis : & hunc inopem vidistis, Athenæ, 205
 Nil præter gelidas aufæ conferre cicutas.

Dii majorum umbris tenuem & sine pondere terram,
 Spirantesque crocos, & in urnâ perpetuum ver,
 Qui præceptorem sancti voluere parentis
 Esse loco ! Metuens virgæ, jam grandis, Achilles 210
 Cantabat patriis in montibus : & cui non tunc
 Eliceret risum citharædi cauda magistri ?

Sed Ruffum atque alios cædit sua quæque juvenus :
 Ruffum, qui toties Ciceronem Allobroga dixit ! 214

V. Quis gremio Enceladi doctique Palæmonis affert,
 Quantum Grammaticus meruit labor ? Et tamen ex hóc,
 Quodcumque est (minus est autem, quam rhetoris æra)
 Discipuli custos præmordet Acænitus ipse ;
 Et, qui dispensat, frangit sibi. Cede, Palæmon,
 Et patere inde aliquid decrescere ; non alitèr, quàm
 Institor hybernæ tegetis, niveique cadurci : 221
 Dummodò non pereat, mediæ quòd noctis ab horâ
 Sedisti, quâ nemo faber, quâ nemo federet,
 Qui docet obliquo lanam deducere ferro :
 Dummodò non pereat totidem olfecisse lucernas, 225
 Quot stabant pueri, cùm totus decolor esset
 Flaccus, & hæreret nigro fuligo Maroni.

Rara

206. *Nil præter gelidas*] This is no superfluous circumstance : it heightens the distress. The poor rhetorician had but little to expect in a city, where the wisest of men, Socrates himself, was treated only with a dose of hemlock.

219. *Cede, Palæmon*] The poet honours some excellent grammarian of his own time with this name ; for Palæmon lived in Tiberius's reign.

228. *Cognitione tribuni*] Not a tribune of the people ; but one of the *tribuni ærarii*, to whom the cognizance of these smaller complaints belonged.

Rara tamen merces, quæ cognitione Tribuni
 Non egeat.—Sed vos sævas imponite leges,
 Ut præceptori verborum regula constet; 230
 Ut legat historias, auctores noverit omnes,
 Tanquam unguis digitosq; suos, ut, fortè rogatus,
 Dum petit aut Thermas aut Phæbi balnea, dicat
 Nutricem Anchisæ, nomen patriamque novercæ
 Anchemoli; dicat quot Acestes vixerit annos; 235
 Quot Siculo Phrygibus vini donaverit urnas!
 Exigite, ut mores teneros ceu pollice ducat,
 Ut si quis cerâ vultum facit: exigite, ut sit
 Et pater ipsîus cœtûs, ne turpia ludant!
 Hæc, inquit, cures; &, cùm se verterit annus, 240
 Accipe, victori populus quod postulat, aurum!

234. *Nutricem Anchisæ*] Fictions in Virgil's *Æneid*, not particularly specified, and therefore impossible to be known.

241. *Quod postulat aurum*] The stated reward allotted to a successful charioteer were five aurei; *nec licebat amplius dare*. This, if we value the aureus at sixteen shillings and a penny three farthings made about four pounds. The poet's complaint, therefore, is, that the charioteer got in an hour, as much as the poor grammarian did by a whole year's toil and vexation. SCHOL. HOL.

S A T I R A VIII.

QUOS VIRTUS PEPERIT, VITIUM DEHONESTAT,
HONORES.

I. **S**TEMMATA quid faciunt? Quid prodest,
Pontice, longo
Sanguine cenferi, pictosque ostendere vultus
Majorum, & stantes in curribus Æmilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, & Galbam auriculis nasoque carentem? 5
Quis fructus generis tabulâ jactare capaci
Corvinum;

This satire consists of three parts. The first supports a very serious and important truth, that the nobility, which is acquired by virtue, is lost by vice. The second part laments the grievous oppression under which the provinces groaned, and gives the rules of a good administration; and the connection is tolerably easy, as the office generally fell upon persons of rank. The third part adduces particular examples both of good and bad characters, illustrative of the general subject.

The first and second are drawn up with Juvenal's usual carelessness of genius, both in sentiment and versification. The third is, for the most part, a collection of historical examples, which, though pertinent, yet are but trite; and not enlivened (as old topics ought to be) with novelty and curious felicity of expression.

1. *Stemma*] Properly the original root of a pedigree, called so from the Greek *στέμμα* "a crown;" because it was enclosed in a circle of that form; afterwards it signified the lines, which connect the descents. GRANG.

Corvinum ; posthac multâ deducere virgâ
 Fumosos Equitum cum Dictatore Magistros,
 Si coram Lepidis malè vivitur ? Effigies quò
 Tot bellatorum, si luditur alea pernox 10
 Ante Numantinos ? Si dormire incipis ortu
 Luciferi, quò signa duces & castra movebant ?
 [Quò mihi te, solitum falsas signare tabellas
 In templis, quæ fecit avus ; statuamque parentis
 Ante triumphalem ? Quò, si nocturnus adulter
 Tempora Santonico velas adoperta cucullo ?]
 F 6 Cur

2. *Pictosque ostendere vultus*] The poet very properly uses *vultus* ; for the Roman images were but busts. As these were made of wax, *fiæus* was the proper word ; but the correct Horace has in many MSS. *piæus* too in this sense,

“ Ac neque picto

“ In pejus vultu proponi cereus usquam.” Ep. II. 1.

3. *Æmilianos*] This is an adoptive name. It means not, then, P. Æmilius ; but his son adopted into the Scipio family. GRANG.

To understand this exordium, we must consider that the proper names are used for common in this place ; and that those particular families are mentioned, which were peculiarly distinguished by the qualities which the argument required. Thus, for instance, the Scipio's excelled most in triumphal honours ; the Curii, Corvini, and Galba were the oldest busts then extant. This being considered, the poet will be found to rise in a beautiful and natural climax, as pointed out in the translation. “ What is “ the use of busts—nay, triumphal busts—nay, those of the most “ venerable antiquity—nay, the busts of men, who possessed the “ most exalted honours of state, masterships of horse, and dictator- “ ships ? ”

9. *Si coram Lepidis*] Particular persons of that family were, we may suppose, eminently wicked at that time.

11. *Numantinos*] The younger Scipio Africanus got the surname of Numantinus from Numantia which he destroyed as well as Carthage. Some of the Scipio family were distinguished, we may suppose, in Juvenal's time, by the vice of gaming.

Cur Allobrogicis & magnâ gaudeat arâ
 Natus in Herculeo Fabius Lare? Si cupidus, si
 Vanus, & Euganeâ quantumvis mollior agnâ: 15
 Si, tenerum attritus Catinenſi pumice lumbum,
 Squallentes traducit avos: emptorque veneni
 Frangendâ miseram funestat imagine gentem?
 Tota licet veteres exornent undique ceræ
 Atria, NOBILITAS sola est atque unica virtus. 20
 Paulus, vel Cossus, vel Drusus moribus esto:
 Hos ante effigies majorum pone tuorum:
 Præcedant ipſas illi, te conſule, virgas.
 Prima mihi debes animi bona. Sanctus haberi,
 Juſtitiaque tenax factis dictisque mereris? 25
 Agnoſco procerem. Salve, Getulice, ſeu tu
 Silanus, quocumque alio de ſanguine, rarus
 Civis, & egregius patriæ contingis ovanti:
 Exclamare libet, populus quod clamat, Oſiri
 Invento. Quis enim generoſum dixerit hunc, qui 30
 Indignus genere, & præclaro nomine tantum
 Inſignis? Nanum cujuſdam Atlanta vocamus:
 Æthiopem

13. *Cur Allobrogicis*] Before this line, four lines are inserted from the middle of the satire. They destroy the connection where they usually stand, but serve in this place to carry on the climax of vices with very good effect; gaming, *alea pernox*; perjury, *falsas ſignare tabellas*; adulterous intrigues, *nocturnus adulter*; murder, *emptorque veneni*.

ib. *Allobrogicis*] The Fabian family had this title, because the Allobroges were conquered by one of that family. They had the right of perpetual priesthood at the altar of Hercules, called properly *Maxima*, though Juvenal here calls it *magna* only:

"Hanc aram Iuſco ſtatuit, quæ maxima Semper
 "Dicetur nobis." Virg. *Æn.* VIII.

26. *Getulicus*] He means the Cossus mentioned before; of whom Florus gives us this account. "Augustus Cæſar Getulos, "accolas Syrtium, Cossu duce, compeſcuit, unde illi Getulici "nomen." IV. 12.

Æthiopem cycnum : parvam extortamque puellam,
 Europen : canibus pigris scabieque vetustâ
 Lavibus, & ficcæ lambentibus ora lucernæ, 35
 Nomen erit pardus, tigris, leo, si quid adhuc est,
 Quod fremat in terris violentius. Ergò cavebis,
 Et metues, ne tu sic Creticus, aut Camerinus.

His ego quem monui? Tecum est mihi sermo, Rubellî
 Plaute. Tumes alto Druforum sanguine, tanquam 40
 Feceris ipse aliquid, propter quod nobilis esses;
 Ut te conciperet, quæ sanguine fulget Iuli,
 Non quæ ventoso conductâ sub aggere textit.

“ Vos humiles, inquit, vulgi pars ultima nostri,
 “ Quorum nemo queat patriam monstrare parentis. 45
 “ Ast ego Cecropides!” Vivas, & originis hujus
 Gaudia longa feras! tamen imâ plebe Quiritem
 Facundum invenies. Solet hic defendere causas
 Nobilis indocti. Veniet de plebe togatâ,
 Qui Juris nodos, & legum ænigmata solvat. 50
 Hic petit Euphraten juvenis, domitique Batavi
 Custodes aquilas, armis industrius; at tu

Nil

27. *Silanus*] The father-in-law of the empêror Claudius.
 Suet. XXVII.

29. *Osiri invento*] See Note, Sat. VI. 438.

38. *Creticus*] Q. Metellus, who had that surname from his
 conquest of the island, Crete. P. Sulp. Camerinus was one of
 the persons who fetched the laws of Solon to Rome.

40. *Rubelli Plaute*] The common reading is *Planee*. But the
 poet most probably means Rubellius Plautus, mentioned by
 Tacitus, Ann. XIV. 22.

43. *Aggere*] The *agger Tarquini*, a rampart on the east side of
 the city, thrown up by Tarquin the Proud; a stupendous work of
 great use, as that part of the city lay upon a level with the country.
 It was a place, much frequented by the common rabble. Sat. V.

Nil nisi Cecropides, truncoque simillimus Hermæ.
 Nullo quippe alio vincis discrimine, quàm quòd
 Illi marmoreum caput est, tua vivit imago. 55

Dic mihi, Teucrorum proles, animalia muta
 Quis generosa putet, nisi fortia? Nempe volucrem
 Sic laudamus equum, facilis cui plurima palma
 Fervet, & exultat rauco victoria circo.

Nobilis hic, quocumque venit de gramine, cujus 60
 Clara fuga ante alios, & primus in æquore pulvis.
 Sed venale pecus Corithæ, posteritas &
 Hirpini, si rara jugo victoria sedit.

Nil ibi majorum respectus; gratia nulla
 Umbrarum: dominos pretiis mutare jubentur 65
 Exiguus, tritòque trahunt epirhedia collo
 Segnipedes, dignique molam versare Nepotis.

Ergò, ut miremur te, non tua, primùm aliquid da,
 Quod possim titulis incidere, præter honores, [70
 Quos illis damus, & dedimus, quibus omnia debes.

Hæc satis ad juvenem, quem nobis fama superbum
 Tradit, & inflatum plenùmque Nerone propinquo.

Rarus

53. *Hermæ*] Certain square rude blocks of marble, adorned with a carved head, were erected in the streets of Athens and held in great veneration.

58. *Cui plurima palma fervet*] There is a personification and spirit of poetry here, which no translation can reach without running into a blameable diffusion. But the beautiful image of victory, seated upon the yoke, is not to be lost. It has something of Milton's sublime conception,

----- at his right hand, victory
 Sat eagled-wing'd Par. Lost. VI.

67. *Nepotis*] A proper name; the name of some noted baker. The word, *nepotes*, in the common editions, makes a disagreeable tautology.

73. *Sensus communis*] It is a wonder, the Delphin editor should mistake this phrase, when it had been so clearly ascertained by
 Casaubon.

Rarus enim fermè sensus communis in illâ
 Fortunâ. Sed te censerî laude tuorum,
 Pontice, noluerim, sic ut nihil ipse futuræ 75
 Laudis agas. Miserum est aliorum incumbere famæ;
 Ne collapsa ruant subductis tecta columnis.
 Stratus humi palmes viduas desiderat ulmos.

Esto bonus miles, tutor bonus, arbiter idem
 Integer: ambiguæ si quando citabere testis 80
 Incertæque rei, Phalaris licèt imperet ut sis
 Falsus, & admoto dictet perjurâ tauro,
 Summum crede nefas animam præferre pudori,
 Et, propter vitam, vivendi perdere causas.
 Dignus morte perît, cœnet licèt ostrea centum 85
 Gaurana, & Cosmi toto mergatur ahenò.

II. Expectata diu tandem provincia cùm te
 Rectorem accipiet, pone iræ fræna modumque,
 Pone & avaritiæ; miserere inopum sociorum.

Offa

Casaubon before. It does not mean common understanding, but courtesy, civility, or, as a christian would speak, humility.

83. *Summum crede nefas*] This sublime moral is indisputably taken from the gospel, however this heathen author came by it. "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." St. LUKE. There is no such thing to be found in the rants of Stoicism. Do we doubt still? Read a little farther. *Dignus morte perît*; "the man is dead already, who deserves to die." The very words of St. Paul, 1 Tim. v. 6. "She that liveth in pleasure is dead already, while she liveth." For *cœnet licèt ostrea centum*, &c. is but a poetical paraphrase for what prose must express, but generally, in such terms as these; "She that liveth in pleasure."

It is not, indeed, contended, that this author knew any thing directly of christian truths: but it is indisputable from hence, that morality was greatly improved at this time, at least by a REFLECTED LIGHT (as mentioned Sat. II. 19.) from the lives and conversation of christians. How else, it may be farther asked, came Seneca, Epictetus, and Antoninus to be so much superior to all their great predecessors of the Stoic school?

Offa vides regum vacuis exhausta medullis. 90
 Respice, quid moneant leges, quid Curia mandet;
 Præmia quanta bonos maneant, quàm fulmine iusto
 Et Capito & Numitor ruerint, damnante senatu,
 Piratæ Cilicum. (Sed quid damnatio confert,
 Cùm Pansa eripiat quicquid tibi Natta reliquit? 95
 Præconem, Chærippe, tuis circumspice pannis,
 Jamque tace. Furor est post omnia perdere naulum.)

Non idem gemitus olim, nec vulnus erat par
 Damnorum, sociis florentibus, & modò victis.
 Plena domus tunc omnis, & ingens stabat acervus 100
 Nummorum, Spartana chlamys, conchyliæ Coa,
 Et, cum Parrhasii tabulis signisque Myronis,
 Phidiacum vivebat ebur, necnon Polycleti
 Multus ubique labor: raræ sine Mentore mensæ.
 Inde Dolabella est, atque hinc Antonius, inde 105
 Sacrilegus Verres: referebant navibus altis
 Occulta spolia, & plures de pace triumphos.

Nunc fociis juga paucæ bouum & grex parvus equarum,
 Et pater armenti capto eripietur agello:
 Ipsi deinde Lares; si quod spectabile signum; 110
 Si quis in ædiculâ Deus unicus. Hæc etenim sunt
 Pro summis: nam sunt hæc maxima. Despicias tu
 Forsitan imbelles Rhodios, unctamque Corinthum;
 Despicias meritò. Quid resinata juvenus,
 Cruraque totius facient tibi lævia gentis? 115
 Horrida vitanda est Hispania, Gallicus axis,
 Illyricumque

97. *Perdere naulum*] *Naulum* is the fare paid for passage in a ship. The meaning is not (as some make it) "lose not the expence of sailing to Rome to solicit redress; for it will be in vain." But, "secure the little that remains, and be contented; throw not the helve after the hatchet," as the English proverb runs.

99. *Modo victis*] Not *jam victis* or *nuper victis* (as commonly understood) but *tantummodo victis*; in the sense of Sallust. *Neque victis quidquam, præter injuriæ licentiam, eripiebant majores.* Bell. Cat.

Illyricumque latus. Parce & messoribus illis,
 Qui saturant urbem, circo scenæque vacantem.
 (Quanta autem inde feres tam diræ præmia culpæ,
 Cùm tenues nuper Marius discinxerit Afros?) 120
 Curandum in primis, ne magna injuria fiat
 Fortibus & miseris: tollas licet omne quod usquam est
 Auri atque argenti; scutum gladiumque relinques,
 Et jacula, & galeam. Spoliatis arma supersunt.

Quod modò proposui, non est sententia: verùm 125
 Credite me vobis folium recitare Sibyllæ.

Si tibi sancta cohors comitum; si nemo tribunal
 Vendit acerssecomes; si nullum in conjuge crimen;
 Nec per conventus, nec cuncta per oppida curvis
 Unguibus ire parat nummos raptura Celæno: 130
 Tunc licet à Pico numeres genus; altaque si te
 Nomina delectant, omnem Titanida pugnam
 Inter majores, ipsumque Promethea ponas:
 De quocunque voles proavum tibi sumito libro.

Quòd, si præcipitem rapit ambitus atque libido, 135
 Si frangis virgas sociorum in sanguine, si te
 Delectant hebetes lasso licitore secures;
 Incipit ipsorum contra te stare parentum
 Nobilitas, claramque facem præferre pudendis.
 OMNE animi vitium tanto conspectius in se 140
 Crimen habet, quanto major, qui peccat, habetur.
 [Quò mihi te solitum falsas signare tabellas

In

106. *Referebant*] Every word is emphatical. The spoils were wicked, *occulta*; they exceeded the ravages of necessary wars, *plures triumphos*; they were conveyed in large ships, *navibus*; and these were deeply-laden *altis*.

116. *Gallicus axis*] It may mean here either the chariot of war, or climate. Sat. VI. 376.

142. *Quò mihi te solitum*] *These four lines visibly interrupt the sense, and should be transposed, as mentioned in the beginning of the satire. But they are left however to stand in their proper place, for the use of those persons who think the translator mistaken,

In templis, quæ fecit avus; statuamque parentis
Ante triumphalem? Quò, si nocturnus adulter
Tempora Santonico velas adoptata cucullo?] 145

III. Præter majorum cineres atque ossa, volucris
Carpento rapitur pinguis Damasippus; & ipse,
Ipse rotam stringit multo sufflamine Consul:
Nocte quidem; sed luna videt; sed sidera testes
Intendunt oculos. Finitum tempus honoris 150
Cum fuerit, clarâ Damasippus luce flagellum
Sumet, & occursum nusquam trepidabit amici
Jam senis, ac virgâ prior innuet, atque manipulos
Solvit, & infundet jumentis hordea lassis.
Interea, dum lanatas torvumque juvenum, 155
More Numæ, cædit Jovis ante altaria, jurat
Hipponam, & facies olida ad præsepia pictas.
Sed, cum pervigiles placet instaurare popinas,
Obvius assiduo Syrophœnix udus amomo
Currit, Idumææ Syrophœnix incola portæ; 160
Hospitis affectu, Dominum regemque salutat,
Et cum vœnali Cyane succincta lagenâ.

Defensor culpæ dicet mihi: "Fecimus & nos
"Hæc juvenes." Esto: desisti nempe, nec ultra
Fovisti errorem. Breve sit, quod turpiter audes. 165
Quædam

147. *Damasippus*] A fictitious name for some nobleman then well known. The passion for horses was carried to the same ridiculous height among the Romans, at that time, as among ourselves. Probably this taste has its uses in improving the breed of that generous and useful animal. But no one needs take offence at the satirist. What he blames, is excess.

168. *Inscripta lintea*] The signs of the taverns, for the taverns themselves.

169. *Armenia bello*] This alludes to that period in Nero's reign, when Corbulo performed his great exploits against the Parthians, and obliged them to accept of Armenia from the hands of his worthless master. Chron. A. D. 60.

Quædam cum primâ refecentur crimina barbâ.
Indulge veniam pueris. Damasippus ad illos
Thermarum calices, inscriptaque lintea vadit,
Maturus bello Armeniæ, Syriæque tuendis
Amnibus, & Rheno, atq; Istro. Præstare Neronem 170
Securum valet hæc ætas. Mitte Ostia Cæsar,
Mitte; sed in magnâ legatum quære popinâ.
Invenies aliquo cum percussore jacentem,
Permissum nautis, et furibus, ac fugitivis;
Inter carnifices & fabros sandapilarum, 175
Et resupinati cessantia tympana Galli.

Æqua ibi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.
Quid facias, talem fortitus, Pontice, servum?
Nempe in Lucanos, aut Tusca ergastula mittas. 180
At vos, Trojugenæ, vobis ignoscitis, & quæ
Turpia cerdoni, Volesos Brutosque decebunt.

Quid, si nunquam adedæ fœdis adedque pudendis
Utimur exemplis, ut non pejora supersint?
Consumptis opibus, vocem, Damasippe, locâsti 185
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum Velox etiam benè Lentulus egit,
Judice me, dignus verâ cruce. Nec tamen ipsi
Ignoscas populo: populi frons durior hujus,

Qui

170. *Præstare Neronem*] The story of that Marius, who plundered the Africans, shows, that this satire was written under Trajan; probably in the year 106 or 107 when Trajan was attacking the eastern nations, who were raising commotions similar to those just mentioned. The passage therefore before us, under the appearance of looking back to the times of Nero, relates in fact to some flagitious nobleman of his own times. The strong picture, he draws of the Armenians and Parthians in Corbulo's time, favours this supposition.

180. *Ergastula*] See Sat. XIV. 24.

186. *Siparium*] Is the curtain; put here for the theatre.

Qui sedet, & spectat triscurria Patriciorum; 190
 Planipedes audit Fabios, ridere potest qui
 Mamercorum alapas. Quanti sua funera vendant,
 Quid refert? Vendunt, nullo cogente Nerone;
 Nec dubitant celsi Prætoris vendere ludis.
 Finge tamen gladios inde, atq; hinc pulpita pone: 195
 Quid satius? Mortem sic quisquam exhorruit, ut sit
 Zelotypus Thymeles, stupidi collega Corinthi?
 Res haud mira tamen, citharædo principe, mimus
 Nobilis: hæc ultra, quid erit nisi ludus?—Et illic
 Dedecus urbis habes; Nec mirmillonis in armis 200
 Nec clypeo Gracchum pugnantem, aut falce supinâ
 (Damnat enim tales habitus, & damnat & odit,)
 Nec galeâ frontem abscondit: movet ecce tridentem;
 Postquam vibratâ pendentia retia dextrâ
 Nequicquam effudit, nudum ad spectacula vultum 205
 Erigit, & totâ fugit agnoscendus arenâ.
 Credamus tunicæ, de faucibus aurea cùm se
Porrigat,

193. *Cogente Nerone*] Tac. XIV. 14. or Dio. B. LXI. p. 697.
 The Greek displays this disgraceful scene in much higher colours
 than the rigid Tacitus. Suetonius mentions four hundred senators
 and six hundred knights as the number of the persons disgraced
 in this manner. (XII.)

199. *Nisi ludus*] A school for gladiators; put for the profession
 itself.

207. *Credamus tunicæ*] This anecdote is alluded to, in the
 second satire. We are indebted to Ferrarius for the explication
 of it.

213. *Simia*] The punishment of Parricides was to be thrown
 into the sea in a sack with the animals here mentioned.

223. *Quid Nero tam Sacvâ*] The construction has hitherto con-
 tinued unexplained. Most of the commentators say, that this is
 a question, to which the next line is an answer. But it is strange,
 the poet should here ask, what Nero had done in his reign; when
 the four lines before had given an exact detail of the outrages of
his

Porrigat, & longo jactetur spira galero.
 Ergò ignominiam graviorem pertulit omni
 Vulnere, cum Graccho jussus pugnare, secutor. 210
 Libera si dentur populo suffragia, quis tam
 Perditus, ut dubitet Senecam præferre Neroni;
 Cujus supplicio non debuit una parari
 Simia, nec serpens unus, nec culeus unus?
 Par Agamemnonidæ crimen; sed causa facit rem 215
 Dissimilem: quippe ille, Diis auctoribus, ultor
 Patris erat, cæsi media inter pocula: sed nec
 Electræ jugulo se polluit, aut Spartani
 Sanguine conjugii: nullis aconita propinquis
 Miscuit: in scenâ nunquam cantavit Orestes: 220
 Troïca non scripsit. (Quid enim Virginus armis
 Debuit ulcisci magis, aut cum Vindice Galba?
 Quid Nero, tam sævâ crudâque tyrannide, fecit?)
 Hæc opera, atq; hæ sunt generosi principis artes!
 Gaudentis fœdo peregrina ad pulpita saltu 225
 Prostitui, Graiæque apium meruisse coronæ!
 Majorum effigies habeant insignia vocis;

Ante

his reign. One goes a shorter way to work, and wishes to expunge the line. But the misfortune is, it has the authority of MSS.

The change of one single letter removes the whole embarrassment.

“Quod (*not* quid) enim Virginus armis
 “Debuit ulcisci magis, aut cum Vindice Galba,
 “Quid Nero tam sævâ crudâque tyrannide fecit?”

i. e. “Quid enim Nero fecit in sævâ suâ tyrannide, quod Virginus
 “magis debuit ulcisci, &c.” The relative clause being put before
 the antecedent, as Sat. III. 90; and *enim* like *nam* not a causal
 conjunction, but a strong affirmative for *enimverò*. See Note,
 ib. 241. Here it becomes an incidental reflection upon the
 detail just given before, exactly in the spirit of this careless
 writer; of which we have two or three instances in this very
 satire, 98, 123. As for the construction; nothing is more com-
 mon, than the relative clause before the antecedent.

Ante pedes Domiti longum tu pone Thyestæ
Syrma; vel Antigones seu personam Menalippes;
Et de marmoreo citharam suspende colosso! 230

Quis, Catilina, tuis natalibus atque Cethegi
Inveniet quicquam sublimius? Arma tamen vos
Nocturna & flammæ domibus templisq; parâstis,
Ut Braccatorum pueri, Senonumque minores;
Ausu, quod liceat tunicâ punire molestâ. 235

Sed vigilat Consul, vexillaque vestra coercet.
Hic, novus, Arpinas, ignobilis, & modò Romæ
Municipalis Eques, galeatum ponit ubique
Præsidium attonitis, & in omni gente laborat.
Tantum igitur, muros intra, toga contulit illi 240
Nominis & tituli, quantum non Leucade, quantum
Thessaliæ campis Octavius abstulit, udo
Cædibus assiduis gladio. Sed Roma parentem,
Roma patrem patriæ Ciceronem libera dixit.

Arpinas alius, Volscorum in monte, solebat 245
Poscere mercedes, alieno lassus aratro;
Nodosam post hæc frangebatur vertice vitem,
Si lentus pigrâ muniret castra dolabrâ.

Hic

228. *Domitius*] He means probably the grandfather of Nero, who got triumphal honours for his exploits in Germany. "Exercitu flumen Albim transcendit; longius penetratâ Germaniâ, quam quisquam priorum: easque ob res insignia triumphi adeptus est." Tac. IV. 44. We meet with no other person of this family, whom Juvenal can be supposed to mention with respect.

235. *Tunica molesta*] See the Chronology, A. D. 65.

242. *Udo Cædibus assiduis*] It seems but worthy of the spirit of freedom, which Juvenal generally breathes, to suppose that he means a reflection upon the cool cruelty of Octavius after the battle of Philippi. *Surge jam tandem, carnifex?* said the humane Mæcenas to him upon one of those occasions: ἀναστῆθι ἡδὴ ποτε, δῆμιε. Dio. p. 552.

Hic tamen & Cimbros, & summa pericula rerum
Excipit; & solus trepidantem protegit urbem. 250
Atq; ideò, postquam ad Cimbros stragemq; volabant,
Qui nunquam attigerant majora cadavera, corvi;
Nobilis ornatur lauro collega secundâ.

Plebeia Deciorum animæ, plebeia fuerunt
Nomina. Pro totis legionibus hi tamen, & pro 255
Omnibus auxiliis, atque omni plebe Latinâ
Sufficiunt Diis infernis, Terræque parenti:
Pluris enim Decii, quam qui servantur ab illis.

Ancillâ natus trabeam & diadema Quirini
Et fasces meruit, regum ultimus ille bonorum. 260

Prodita laxabant portarum claustra Tyrannis
Exulibus juvenes ipsius Consulis; & quos
Magnum aliquid dubiâ pro libertate deceret,
Quod miraretur cum Coclite Mutius, & quæ
Imperii fines Tiberinum virgo natavit. 265
Occulta ad patres produxit crimina servus,
Matronis lugendus: at illos verbera iustis
Afficiunt pœnis, & legum prima securis.

Malo

247. *Vertice vitæ*] The *vitæ* was the centurion's instrument of punishment; put Sat. XIV. 193. for the office itself. See Kennet, IV. 7.

252. *Majora cadavera*] The Germans were remarkable for their stature among other things. "Truces et cærulei oculi, "rutilæ comæ, magna corpora, et tantum ad impetum valida." Tac. Germ. IV.

267. *Matronis lugendus*] This slave was mourned publicly for twelve months by the Roman matrons; as Brutus and the other patrons of liberty had been. GRANG. It is very unmeaning; when understood of the mothers of the suffering culprits.

268. *Legum prima securis*] The ax and fasces were used indeed under the kings, being introduced by Tarquinius Priscus, amongst the other Regalia; but the ax was now used for the first time in defence of a legal constitution.

Malo pater tibi sit Therfites, dummodo tu sis
 Æacidæ similis, Vulcaniaque arma capeffas, 270
 Quàm te Therfitæ similem producat Achilles.

Et tamen, ut longè repetas, longèque revolvās
 Nomen, ab infami gentem deducis aſylo.
 Majorum primus quiſquis fuit ille tuorum;
 Aut paſtor fuit,—aut illud quod dicere nolo. 275

S A T I R A IX.

DIALOGUS. PERSONÆ; AUCTOR, NÆVOLUS.

IMPURUS GANNIT NEBULO, RIDETQUE POETA.

A. SCIRE velim, quare toties mihi, Nævole, triftis
 Occurras fronte obductâ, ceu Marſya victus.
 Non erat hâc facie miſerabilior Crepereius
 Pollio, qui, triplicem uſuram præſtare paratus,
 Circuit,

275. *Illud quod dicere nolo*] Our beſt genealogies, as one wittily obſerves, muſt end alike: “In ſome needy follower, or ſome ſon “of William the Conqueror, who was—the ſon of a whore.”

S A T. IX.

This ſatire would not have deſerved a place in a decent ſelection, had there not been two things to arreſt the hand of critical juſtice. There are ſome excellent moral obſervations in it, worthy of our ſpirited author, the loſs of which a reader of taſte would regret. But the principal plea of mercy is, that Juvenal appears here in a new character, that of a Railleur, which he very well ſupports through the whole piece. It is indeed a juſt queſtion, whether the ſubject required not his uſual cauſtic vehemence and indignation: but the fine vein of irony and grave banter that runs through it, has

Circuit, & fatuos non invenit. Unde repente 5
 Tot rugæ? Certè, modico contentus, agebas
 Vernam equitem, conviva joco mordente facetus,
 Et salibus vehemens intra pomœria natis.
 Omnia nunc contrà: vultus gravis, horrida siccæ
 Silva comæ; nullus totâ nitor in cute; qualem 10
 Præstabat calidi circumlita fascia visci;
 Sed fruticante pilo neglecta, & squalida crura.
 Quid macies ægri veteris, quem tempore longo
 Torret quarta dies, olimque domestica febris?
 Deprendas

has much of the merit of Horace's Catius;—with this difference, that Horace certainly laughs upon a subject, that is merely ridiculous, and no more.

The poet proposed to himself two views. The first is, to lash some lewd rich man, under the fictitious name of Virro, but well known from circumstances at the time. The other; to ridicule his poor deluded dependent, Nævolus; who seems to have been some lusty rustic, who came to Rome, to set up for a man of the *Ton* (as the modern phrase is) i. e. to trade in the corruptions of the town.

What inclines one to this opinion, is the great number of rural phrases, which occur here, *Horrida Siccæ Silva comæ*, *tot milvos intra tua pascua lassos*, *quid dicam Scapulis Servorum Aquilone Decembri*, *Durate atque expectate cicadas*, *O Corydon, Corydon*, &c.

His affectation appears in his pretensions to polite literature. For, while he quotes Homer, he makes an improper use of the passages, and speaks nonsense. There is indeed one instance, which seems to contradict this hypothesis; but this shall be spoken to, in its proper place.

2. *Marfyas*] There was a statue of this unhappy musician in the forum at Rome, opposite to the *Rostra*; as a warning to the litigious. *Marfya* is the Latin termination.

4. *Pollio*] This ludicrous comparison prepares the reader for the banter which follows.

6. *Agebas vernam equitem*] A proverbial phrase: literally; “to live, though a slave, as happy and gay as a knight.”

8. *Salibus intra pomœria natis*] “Courtly wit” ironically. For *Pomœrium* see Kennet, II. 1.

Deprendas animi tormenta latentis in ægro 15
 Corpore, deprendas & gaudia : fumit utrumque
 Inde habitum facies : igitur flexisse vidêris
 Propositum, & vitæ contrarius ire priori.
 Nuper enim (ut repeto) fanum Ifidis & Ganymedem
 Pacis, & advectæ secreta palatia matris, 20
 Et Cererem, (nam quo non prostat femina templo ?)
 Notior Aufidio mœchus, scelerare solebas.

N. Utile & hoc multis vitæ genus : at mihi nullum
 Inde operæ pretium. Pingues aliquando lacernas,
 Munimenta togæ, duri crassique coloris, 25
 Et malè percussas téxtoris pectine Galli
 Accipimus, tenue argentum venæque secundæ.
 Quod tamen ulterius monstrum, quàm mollis avarus ?
 “ Hæc tribui, deinde illa dedi, mox plura tulisti.”
 Computat, atque cavet. “ Ponatur calculus, adsint
 “ Cum tabulâ pueri : numera sestertia quinque 31
 “ Omnibus in rebus ; numerentur deinde labores.”—
 Vos humili affecclæ, vos indulgebitis unquam
 Cultori, jam nec morbo donare parati ?

Dic, passer, cui tot montes, tot prædia servas 35
 Appula, tot milvos intra tua pascua lassos ?
 Te Trifolinus ager fœcundis vitibus implet,
 Suspectumque jugum Cumis, & Gaurus inanis.
 Nam quis plura linit victuro dolia musto ?

Quantum

19. *Ganymedem pacis*] Ganymedes is put for the temple of peace; because there was a statue of him there. HOL.

27. *Tenue argentum*] The silver pieces were small; *tenue*: base coin or short of weight, *venae secundae*. HOL.

The translation uses the old word “spill,” which is still current in many parts of England for any small piece of money.

30. *Calculus, tabula*] Holiday gives us an accurate print of this accounting table and counters.

34. *Morbo donare parati*] A happy expression for the man's vitious inclination. It is from Horace. *Ut, si qui ægrotet quo morbo Barrus*. Sat. l. 6.

Quantum erat exhausti lumbos donare clientis 40
 Jugeribus paucis? Meliùsne hîc rusticus infans,
 Cum matre, & casulis, & cum lusore catello,
 Cymbala pulsantis legatum fiet amici?
 "Improbus es, cùm poscis," ait; sed pensio clamat,
 "Posce:" sed appellat puer unicus, ut Polyphemi
 Lata acies, per quâ solers evasit Ulysses: 46
 Alter emendus erit; namq; hic non sufficit; ambo
 Pascendi: quid agam, brumâ spirante? Quid, oro,
 Quid dicam scapulis fervorum Aquilone Decembri,
 Et pedibus? Durate, atque expectate cicadas? 50
 Verùm, ut dissimules, ut mittas cætera, quanto
 Metiris pretio, quòd, nî tibi deditus essem
 Devotusque cliens, uxor tua virgo maneret?
 Instabile, ac dirimi cœptum, & jam penè solutum
 Conjugium, in multis domibus, servavit adulter. 55
 Quò te circumagas? Quæ prima, aut ultima ponas?
 Nullum ergò meritum est, ingrate ac perfide, nullum,
 Quòd tibi filiulus, vel filia nascitur ex me?
 Tollis enim, & libris actorum spargere gaudes
 Argumenta viri. Foribus suspende coronas! 60
 Jam pater es: dedimus quod famæ opponere possis!
 Jura parentis habes; propter me scriberis hæres:

G 2

Legatum

45. *Polyphemi lata acies*] This comparison is trifling, hardly intelligible: but the poet puts this language designedly, into the mouth of Nævulus, by way of ridicule. LUBIN.

46. *Per quam*] Grangæus reads *postquam*. This makes the nonsense a little more intelligible.

49. *Aquilone Decembri*] The common reading *menſe* is not so emphatical. December is used as an adjective in the translation, as it often is in Latin.

Legatum omne capis, necnon & dulce caducum :
Commoda prætereà jungentur multa caducis,
Si numerum, si tres implevero. - - -

- - - - - A. Justa doloris, 65
Nævole, causa tui : contrà tamen ille quid affert ?

N. Negligit, atq; alium bipedem sibi quærit asellum.
Hæc soli commissa tibi celare memento,
Et tacitus nostras intra te fige querelas.

Nam res mortifera est inimicus pumice lævis. 70

Qui modò secretum commiserat, ardet, & odit ;
Tanquam prodiderim quicquid scio. Sumere ferrū,
Fuste aperire caput, candelam apponere valvis
Non dubitat. Nec contemnas, aut despicias, quòd
His opibus nunquam cara est annona veneni. 75
Ergò occulta teges ; ut curia Martis Athenis.

A. O Corydon, Corydon, secretum divitis ullum
Esse putas ? Servi ut taceant, jumenta loquentur,
Et canis, & postes, & marmora : claude fenestras,
Vela tegant rimas, junge ostia, tollito lumen 80
E medio,

63. *Legatum omne capis*] The tenth part of a legacy went to the exchequer from the unmarried.

ib. *Caducum*] A contingent legacy, depending upon the condition of having children.

65. *Si tres implevero*] He means the *jus trium liberorum*. Kennet, III. 39.

76. *Curia Martis Athenis*] The court of Areopagus, at Athens, remarkable for its secrecy and impartiality. Potter's Grecian Antiq. B. I. C. 19.

82. *Ad galli cantum*] *Gallicinium*, properly speaking, was one of the Roman divisions of night. But the poet uses not the language of art, but of nature; which tells us that cocks crow three times; at midnight, three in the morning, and an hour before day. The poet then means three o'clock. Hol.

This

E medio, clament omnes, propè nemo recumbat;
 Quod tamen ad cantum galli facit ille secundi,
 Proximus ante diem caupo sciet; audiet & quæ
 Finxerunt paritèr librarius, archimagiri, 84
 Carptores. Quod enim dubitant componere crimen
 In dominos, quoties rumoribus ulciscuntur
 Baltea? Nec deerit qui te per compita quærat
 Nolentem, & miseram vinosus inebriet aurem.
 Illos ergò roges quicquid paulò antè petebas
 A nobis: Taceant illi:—sed prodere malunt 90
 Arcanum, quàm subrepti potare Falerni,
 Pro populo faciens quantum Laufella bibebat.

Vivendum rectè, cùm propter plurima, tùm his
 Præcipuè caufis; ut linguas mancipiorum
 Contemnas: nam lingua mali pars pessima servi. 95
 Deterior tamen hic, qui liber non erit illis,
 Quorum animas & farre suo custodit, & ære.

N. Idcirco ut possim linguam contemnere servi,
 Utile consilium modò, sed commune dedisti: 99
 Nunc mihi quid suades post damnum temporis, & spès
 G 3 Deceptas?

This satire is principally translated, for the sake of the excellent observations contained in this part.

88. *Vinosus inebriet aurem*] *Bibo* is a metaphor often applied to the ear: as *Ore meo lacrymas, auribus illa bibi.*—Ov. *Infelix Dido, longumque bibebat amorem.* Virg. *Inebriat*, therefore, is a strong exaggeration of this metaphor, admirably adapted to satire. *Vinosus* alludes to the common proverb: *In vino veritas.*

91. *Subrepti potare Falerni*] He is still speaking of the master's slaves. There is an humour adapted to the cast of the satire, in saying that they love to blab more than to pilfer wine: for the latter was a proverbial fault of theirs.

92. *Pro populo faciens*] Used in its sacrificial sense: as *Cum facies vitulâ pro frugibus.* Virg. Ecl. III. 77.

93. *Tum bis*] Hennin. reads *tunc bis*, to avoid the false quantity. Probably, it should be, *tum bis de.*

Deceptas ? Festinat enim decurrere velox
 Flosculus, angustæ miseræque brevissima vitæ
 Portio ; dum bibimus, dum ferta, unguenta, puellas
 Poscimus, obrepat non intellecta senectus. 104

A. Ne trepida : nunquam pathicus tibi deerit amicus,
 Stantibus & salvis his collibus. Undique ad illos
 Conveniunt & carpentis & navibus omnes,
 Qui digito scalpunt uno caput. Altera major
 Spes superest : tu tantum erucis imprime dentem.

N. Hæc exempla para felicibus ! At mea Clotho
 Et Lachesis gaudent, si pascitur inguine venter. 111
 O parvi, nostrique, Lares, quos thure minuto,
 Aut farre, & tenui soleo exornare coronâ :
 Quando ego figam aliquid, quo sit mihi tuta senectâ
 A tegete & baculo ? Viginti millia scœnus, 115
 Pignoribus positis ? argenti vascula puri,
 Sed quæ Fabricius Censor notet ; & duo fortes

De

101. *Festinat enim decurrere velox*] This is the passage alluded to, in the first note, which has a strain of poetry far above Nævolus's character and capacity. But the answer is : it is put into his mouth as a sage quotation, either really taken out of some poet's writings, or made for him by Juvenal with mock-civility. It is one of the finest secrets of humour to put saws and wise sayings into the mouths of fools. Nothing, for instance, is more beautiful in Horace's *Impertinent* in the ninth satire, than his *Nil sine magno Vita labore dedit mortalibus !* This is one singular excellence in the admirable Cervantes.

108. *Qui digito scalpunt uno caput*] A phrase for an effeminate person ; first applied to Pompey the great by the poet Calvus.

109. *Erucis imprime dentem*] This root was supposed to promote lust. It is a pity, the poet employs so grave a vein of raillery upon so vile a subject.

112. *O parvi nostrique lares*] The poet makes Nævolus quit the stage, with a deal of absurd language in his mouth ; which the translation has given minutely, according to Holiday's elaborate, very grave and serious explanation of it.

De grege Mœforum, quæ me cervice locatâ
 Securum jubeant clamoso insistere circo ?
 Sit mihi prætereà curvus cælator, & alter, 120
 Qui multas facies fingit citò : sufficient hæc ;
 Quando ego pauper ero ! votum miserabile, nec spes
 His saltem ! nam, cùm pro me fortuna rogatur,
 Affigit ceras illâ de nàve petitas,
 Quæ Siculos cantus effugit remige furdo ! 125

114. *Figam aliquid*] A metaphor from hunting.

115. *Viginti millia fœnus*] The Romans paid (as Arbuthnot on Coins, C. XXII. observes) a *Denarius* a month for one hundred *Denarii* : this was the highest legal interest, and was called *centesima usura*, being one per cent. and, as the interest was paid monthly, this made twelve per cent. a year.

Now the twenty larger sesterces, wished by Nævulus, make of our money £161 : 9 : 2 ; and if he meant to have so much, monthly, according to the usual mode of payment, he was rather extravagant in his wishes ; for this multiplied by twelve months makes his annual income £1937 : 10 : 0.

It will, indeed, bear a dispute, (as mentioned before) whether the humour of this piece be not misemployed : but we may learn one serious conclusion ; that the morals of Rome must have been deplorably corrupt, before any one could be introduced upon the public stage, speaking the language of this wretched Nævulus.

S A T I R A X.

CERNIS, UT, HEU! PERIT INSANI SPES
NAUFRAGA VOTI!

I. **O**MNIBUS in terris, quæ sunt a Gadibus usque
Auroram & Gangem, pauci dignoscere possunt
Vera bona, atque illis multùm diversa, remotâ
Erroris nebulâ! quid enim ratione timemus,

Aut

The poet in this satire opens one of the grandest scenes that ever entered into the conception of a moralist. The world is his theatre; and the greatest personages, that ever convulsed its frame, or drew "its gaping wonderment" (to use Spenser's strong phrase) pass here before him in lamentable review, to teach their humbled fellow-creatures the wisdom of moderation. Affliction is well said to be the school of virtue: for we learn to know ourselves best, in a state of humiliation. Here we see ourselves no longer through the false medium of feverish passions: we see ourselves in our poor imperfect state. Nature now speaks her genuine language; and the mind is open and cool enough to hear it, and to improve the ingenuous observer, as well as the patient sufferer.

Tragedy, properly speaking, is but a representation of such scenes, for the sake of instruction. But, while the LAWS OF UNITY confine tragedy to single points of view, Satire may take (as this satire actually does take) a wider field, and is proportionably more instructive.

Horace, in his celebrated *Nil admirari*, Ep. I. 6. and in his prayer in the conclusion of his eighteenth, *quid sentire putas, quid credis, amice, precari* had treated before of this subject. But his moral is but darkly intimated, and his prayer is spoiled by that impious Stoical boast *Æquum mihi animum ipse parabo*. Juvenal, on the contrary, exhibits the disastrous folly of human wishes with all the force

Aut cupimus? quid tam dextro pede concipis, ut te 5
Conatûs non pœniteat, votique peracti?
Evertêre domos totas, optantibus ipsis,
Dii faciles. Nocitura togâ, nocitura petuntur
Militiâ. Torrens dicendi copia multis,

G 5

Et

force and energy of tragical exhibition; and gives a form of prayer in the conclusion, that is truly noble, and, with a few grains of allowance, truly christian.

At the same time, it is to be lamented, that, while Horace's "curious felicity" is always correct, Juvenal falls sometimes into great flatnesses and impurities. Happy we, if we learn from hence to take our theory of morals from the Scriptures, where we have truth without error;" as one asserts,* who advanced nothing without conviction, and believed nothing without investigation.

Its parts are eight. 1. The general proposition, that human wishes are vain. 2. This is exemplified in riches, but briefly; this head being treated of more fully in his fourteenth satire. 3. In honour. 4. Eloquence. 5. Military glory. 6. Length of life. 7. Personal accomplishments. 8. It concludes with the proper subjects of prayer.

1. *Gadibus*] Gades, now called Cadiz in Spain, to the west; and the river Ganges to the east, were the boundaries of the ancient known world.

4. *Erroris nebulâ*] Error arises from two sources: the blindness of reason and the violence of passion: but the poet seems principally to mean the latter here. Plutarch says of anger, *ὡς γὰρ δι' ομιχλῆς τὰ σωμαῖα, καὶ δι' ὀργῆς τὰ πραγμᾶτα μείζονα φαίνεται*. The similitude may be applied to all other passions, and is as philosophical as it is beautiful and expressive. Passions have all the delusive effects of a false medium upon the eye of the mind.

8. *Toga, militia*] This takes in all the offices of civil life, according to the Roman idea of distribution.

9. *Torrens dicendi*] Here is the proper place for what the rhetoricians call the partition, or distribution of the subject into heads;

* Mr. LOCKE.

Et sua mortifera est facundia. Viribus ille 10
 Confusus periit, admirandisque lacertis.
 Sed plures nimiam congesta pecunia curam
 Strangulat, & cuncta exuperans patrimonia census,
 Quanto delphinis balæna Britannica major.

II. Temporibus diris, igitur, jussuque Neronis, 15
 Longinum & magnos Senecæ prædivitis hortos
 Clausit & egregias Lateranorum obsidet ædes
 Tota cohors. Rarus venit in cœnacula miles.

Pauca licet portas argenti vascula puri,
 Nocte iter ingressus, gladium contumq; timebis; 20
 Et motæ ad Lunam trepidabis arundinis umbram.
 Cantabit vacuus coram latrone viator.

Prima ferè vota, & cunctis notissima templis,
 Divitiæ ut crescant, ut opes; ut maxima toto
 Nostra sit arca foro. Sed nulla aconita bibuntur 25
 Fictilibus.

which this rapid writer has not, perhaps, sufficiently marked;— unless he included bodily accomplishments under strength; and power, glory and dominion under riches. For these are the heads he afterwards discusses.

For the young scholar must remark, that all just composition requires; either that a writer should previously give a succinct and clear view of the several topics, he means to adduce; or immediately, (after the ceremony of a proper preface,) enter upon his topics, and urge them, one by one, regularly, until they terminate, and centre, as it were, in some full and just conclusion.

14. *Balæna Britannica*] This comparison has an humorous propriety. It reminds the reader of the great sums, which the men mentioned here, particularly Seneca, had at interest in Britain. Seneca is said to have had £300,000 so employed, and his rigour in exacting his demands was one great cause of a rebellion that soon followed. HOL. The history is from Dio, p. 701. and Tac. XIV. 53.

19. *Argenti puri*] *Minimè cœlati.* GRANG.

24. *Divitiæ—opes*] Thus distinguished by Cicero. *Expetuntur divitiæ, ut utaris; opes, ut colaris.* De Sen. The first, wealth; the second, power.

Fistilibus. Tunc illa time, cùm pocula fumes
Gemmata, & lato Setinum ardebit in auro.

Jamne igitur laudas, quòd de Sapientibus alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem : flebat contrarius alter ? 30
Sed facilis rigidi cuivis censura cachinni :
Mirandum est unde ille oculis suffecerit humor.
Perpetuo risu pulmonem agitare solebat
Democritus, quanquam non essent urbibus illis
Prætecta, & trabæ, fasces, lectica, tribunal. 35

Quid, si vidisset Prætorem in curribus altis
Extantem, & medio sublimem in pulvere circi,
In tunicâ Jovis, & pictæ Sarrana ferentem
Ex humeris aulæa togæ, magnæque coronæ
Tantum orbem, quanto cervix non sufficit ulla ? 40
Quippe tenet sudans hanc publicus, & sibi Consul
Ne placeat, curru servus portatur eodem !

G 6

Da

25. *Nostra sit arca foro*] Rich men kept their money in the forum Trajani. SCHOL. Or this may signify, "who has most money at interest; for the forum was the resort of usurers." GRANG. But, if we compare Sat. XIV. 260. it will appear, that the first is the better interpretation.

28. *De Sapientibus*] He means the philosophers Heraclitus and Democritus.

32. *Ille oculis suffecerit humor*] The common editions read *illis oculis*, &c. breaking poor Priscian's head by false metre.

36. *In tunica Jovis*] The *tunica palmata* worn by generals in triumph, under the *toga picta* or *palmata*. Kennet, B. V. C. 8. It was called *tunica Jovis*, because kept in the Capitol.

39. *Aulæa togæ*] This expresses the extravagant size of the *toga palmata*; like Cicero; *velis amictos, non togis*. Cat. II.

41. *Quippe tenet sudans*] The poet blends the two exhibitions together, the Circensian games and a triumph in this account; because the same robes of state were used upon both occasions. But the public slave, attendant clients, &c. belong to the triumphal procession. The slave used to cry, as the general went along, *Respice post te, hominem esse memento*. GRANG.

Da nunc & volucrem, sceptro quæ surgit eburno ;
 Illinc cornicines, hinc præcedentia longi
 Agminis officia, & niveos ad fræna Quirites, 45
 Defossa in loculis quos sportula fecit amicos !

Tunc quoque materiam risûs invenit ad omnes
 Occursus hominum, cujus prudentia monstrat
 Summos posse viros & magna exempla daturus,
 Verveum in patriâ crassoque sub aëre, nasci. 50
 Ridebat curas, necnon & gaudia vulgi ;
 Interdum & lacrymas, cùm fortunæ ipse minaci
 Mandaret laqueum, mediumq; ostenderet unguem.

Ergò supervacua hæc aut perniciofa petuntur,
 Propter quæ fas est genua incerare Deorum. 55

III. Quosdam præcipitat subjecta potentia magnæ
 Invidiæ ; mergit longa atque insignis honorum
 Pagina : descendunt statuæ, restemque sequuntur :
 Ipsas deinde rotas bigarum impacta securis

Cædit,

50. *Verveum in patriâ*] Democritus was born at Abdera, a city of Thrace, an illiterate country.

53. *Mediumque ostenderet unguem*] *Medium ostendere digitum* is a proverbial phrase for contempt. That finger was therefore called *infamis*.

56. *Subjecta potentia magnæ Invidiæ*] A strong expression for exalted power. Thus, *Indies subjectior invidiæ*. HOR.

57. *Honorum pagina*] A brazen tablet was annexed to statues containing an account of all the titles and honours of the represented person. SCHOL.

62. *Crepat ingens Sejanus*] This relates to the destruction of his statues ; as *ducitur unco* below relates to his own execution.

65. *Pone domi lauros*] It was usual to adorn the houses with laurel upon festal occasions. White victims (*cretatus*) were supposed to be the most acceptable. The phrase is from Lucretius, *Cretatumque bovem duci ad Capitolia magna*.

This passage is differently understood ; but the translation follows the Delphin Editor, who seems to be in the right. Juvenal

Cædit, & immeritis franguntur crura caballis. 60
 Jam strident ignes, jam follibus atque caminis
 Ardet adoratum populo caput, & crepat ingens
 Sejanus; deinde ex facie toto orbe secundâ
 Fiunt urceoli, pelves, sartago, patellæ.

Pone domi lauros, duc in Capitolia magnum 65
 Cretatumque bovem! Sejanus ducitur unco
 Spectandus: gaudent omnes: "Quæ labra? Quis illi
 "Vultus erat? Nunquam, si quid mihi credis, amavi
 "Hunc hominem: sed quo cecidit sub crimine? quisnâ
 "Delator? Quibus indiciis? Quo teste probavit?
 "Nil horum: Verbosa & grandis epistola venit 71
 "A Capreis. Benè: habet: nil plus interrogo."

Sed quid

Turba Remi? Sequitur fortunam, ut semper, & odit
 Damnatos: idem populus, si Nurscia Tusco
 Favisset, si oppressa foret secura senectus 75
 Principis; hâc ipsâ Sejanum diceret horâ

Augustum!

is fond of this ironical concession, and uses it both in the sixth and ninth satires. Sat. VI. 42. IX. 60.

66. *Ducitur unco*] Sejanus's executed body was dragged to the *Scalæ Gemoniæ*, the Tyburn of Rome, a place on Mount Aventine, and from thence to the Tiber. It was the common punishment of great criminals. Sat. XIII. 245.

71. *Verbosa & grandis epistola venit*] A ridicule upon the length and obscurity of the letter written by the gloomy tyrant upon the occasion, as recorded by Dio, B. LVIII. p. 627.

72. *Bene: habet*] This punctuation is of Henninius. "It is well: he has it, i. e. he suffers for it:" as, *certe captus est, habet*. Ter. The common reading, however, *benè habet*, though not so lively, yet is a just and common phrase; as *bene habet; jacta sunt fundamenta defensionis*. Cic.

74. *Nurscia*] Was a goddess, worshipped at *Volturnus*, a town of Tuscany, Sejanus's native place. This Tuscan goddess is mentioned in Livy, and, in the best copies, called *Nortia*. VII. 3.

Augustum! Jampridem, ex quo suffragia nulli
 Vendimus, effudit curas. Nam, qui dabat olim
 Imperium, fasces, legiones, omnia, nunc se
 Continet, atque duas tantum res anxius optat, 80
 Panem, & Circenses. "Perituros audio multos:
 "Nil dubium: magna est fornacula: pallidulus mi
 "Brutidius meus ad Martis fuit obvius aram.
 "Quam timeo, victus ne pœnas exigat Ajax,
 "Ut malè defensus! Curramus præcipites, &, 85
 "Dum jacet in ripâ, calcemus Cæsaris hostem.
 "Sed videant servi, ne quis neget, & pavidum in jus
 "Cervice astrictâ dominum trahat."—Hi sermones
 Tunc de Sejano: secreta hæc murmura vulgi.

Visne salutari, sicut Sejanus? Habere 90
 Tantundem? Atque illi sellas donare curules?
 Illum exercitibus præponere? Tutor haberi
 Principis, Augustâ Caprearum in rupe sedentis
 Cum grege Chaldæo? Vis certè pila, cohortes,
 Egregios equites, & castra domestica. Quidni 95
 Hæc

77. *Ex quo suffragia nulli vendimus*] Arbuthnot gives us a curious anecdote relating to the venality, which prevailed in the latter times of the Roman republic, and which proved at last its ruin. "Bribery was come to the height of £80729 per tribe; at least
 "the majority of them, such as had the casting votes. And there
 "being no less than thirty-five tribes, it is easy to guess how ex-
 "pensive this corruption was grown, and every body knows
 "where it ended at last." Coins, weights, &c. chap. XXII.

77. *Augustus*] The highest title, conferred upon the Roman emperor.

78. *Effudit*] Others read *effugit*; at the expense of a beautiful metaphor.

84. *Victus ne pœnas exigat Ajax*] Brutidius was an eminent rhetorician, who pleaded his own cause, and put an end to his own life, as Ajax did, and this passage belongs to him. GRANG.
 But

Hæc cupias ? Et, qui nolunt occidere quemquam,
 Posse volunt. Sed quæ præclara & prospera tanti,
 Ut rebus lætis par sit mensura malorum ?
 Hujus, qui trahitur, prætextam sumere mavis ;
 An Fidenarum, Gabiorumque esse potestas ? 100
 Et de mensurâ jus dicere ? Vasa minora
 Frangere pannosus vacuis Ædilis Ulubris ?
 Ergò, quid optandum foret, ignorâsse fateris
 Sejanum. Nam, qui nimios optabat honores,
 Et nimias poscebat opes, numerosa parabat 105
 Excelsæ turris tabulata, unde altior esset
 Casus ; & impulsæ præceps immane ruinæ.

Quid Crassos, quid Pompeios evertit, & illum,
 Ad sua qui domitos deduxit flagra Quirites ?
 Summus nempè locus, nullâ non arte petitus, 110
 Magnâque numinibus vota exaudita malignis.
 Ad generum Cereris sine cæde & sanguine pauci
 Descendunt reges, & siccâ morte Tyranni.

IV. Eloquium ac famam Demosthenis, aut Ciceronis
 Incipit optare, & totis Quinquatribus optat, 115
 Quisquis

But the translation follows the common gloss, which applies it to the emperor himself. This has more force and pleasantry, is more expressive of the execrable butchery that followed Sejanus's fall, and more agreeable to the phrase *exigere pœnas*, which means not to suffer, but inflict punishment.

93. *Augustâ*] Many editions read *angusta* ; but this loses all the beauty of the irony, manifestly intended here. *Grex* is a word of contempt, put in contrast ; and *sedens* has a reference to the execrable wretch's *Sellaria*, as Grangæus with usual ingenuity supposes. Suet. XLIII. Tac. A. VI. 1.

95. *Egregios equites*] Sejanus was præfect of the Prætorian troops ; the flower of the Roman armies.

108. *Et illum*] He means Julius Cæsar.

115. *Quinquatrus*] Or *Quinquatria*, the festival of Minerva, the play-time of school boys.

Quisquis adhuc uno partam colit asse Minervam,
 Quem sequitur custos angustæ vernula capsæ.
 Eloquio sed uterque perit orator. Utrumque
 Largus & exundans letho dedit ingenii fons.
 Ingenio manus est, & cervix cæsa; nec unquam 120
 Sanguine caufidici maduerunt rostra pusilli.

“O fortunatam natam, me Consule, Romam!”

Antonî gladios potuit contemnere, si sic
 Omnia dixisset. | Ridenda Poëmata malo,
 Quàm te conspicuæ, divina Philippica, famæ, 125
 Volveris a primâ quæ proxima.—Sævus & illum
 Exitus eripuit, quem mirabantur Athenæ
 Torrentem, & pleni moderantem fræna theatri.
 Diis ille adversis genitus, fatoque sinistro,

Quem

116. *Uno partam colit asse Minervam*] The rudiments of learning are well called *Minerva* here; because the master's pay was called *Minerval*.

122. *O fortunatam natam*] Dryden makes the great Cicero speak arrant nonsense here;

—Fortune foretun'd the dying notes of Rome,
 "Till I, thy consul sole, consol'd thy doom.

It was the writer's vanity, that gave most offence at Rome. Similar sounds were tolerated, if not admired, in that age. The phrase itself is pure and elegant; and means *maximis periculis elapsam & in tuto collocatam*: for *cælo mitti, ab orco redire, nasci*, and the like, signify some important happy revolution. HENN.

133. *Tropæis*] The adjective *truncus* explains the original simplicity of the trophy. It was a lopped tree, upon which the arms of the conquered were hung. Virg. *Æn.* XI. 5.

134. *Buccula*] Commonly supposed to be the murrion or part of the helmet which defended the cheek, and its etymology from *bucca* favours this sense. But “the obscure diligence” of Bowyer in

Quem pater, ardentis massæ fuligine lippus, 130
A carbone, & forcipibus, gladiosque parante
Incude, ac luteo Vulcano, ad Rhetora misit.

V. Bellorum exuviæ, truncis affixa tropæis
Lorica, & fractâ de casside buccula pendens,
Et curtum temone jugum, victæque triremis 135

Aplustre, & summo tristis captivus in arcu,
Humanis majora bonis creduntur: ad hæc se
Romanus Graiusque ac Barbarus induperator
Erexit: causas discriminis atque laboris

Inde habuit. Tantò major famæ sitis est, quàm 140
Virtutis. Quis enim virtutem amplectitur ipsam,

Præmia si tollas? Patriam tamen obruit olim
Gloria paucorum, & laudis titulique cupido
Hæfuri faxis, cinerum custodibus; ad quæ
Discutienda valent sterilis mala robora ficûs: 145

Quandoquidem data sunt ipsis quoq; fata sepulcris!

Expende Annibalem: quot libras in duce summo
Invenies? Hic est, quem non capit Africa, Mauro
Perfusa Oceano, Niloque admota tepenti 149

Rursus

in the last Delph. edit. makes it the boss of the shield, put for the shield itself. The translator can neither admit nor refute this opinion, as his quotations from Livy and Cæsar are not according to any edition in his possession.

[Gloria paucorum] i. e. Gloria inter cives excellendi: as, Post-
Pompeius ad bellum maritimum missus est, plebis opes imminuta,
PAUCORUM potentia crevit. Sall.

149. Tepenti] All the common editions (Henninius's not ex-
cepted) put a full stop after the word tepenti; and throw the
two next lines into one sentence. What sense can be affixed to
Hispania additur imperiis ad Æthiopum populos, let others see. But
the construction will be very plain and clear, if we put the full
stop after elephantos, and understand the sentence, thus: Africa (à)
Nilo

Rurfus ad Æthiopum populos, aliosque Elephantos.
 Additur imperiis Hispania: Pyrenæum
 Transilit: Opposuit natura Alpemque, nivemque:
 Diducit scopulos, & montem rumpit aceto.
 Jam tenet Italiam: tamen ultrà pergere tendit.
 "Actum, inquit, nihil est, ni Pœno milite portas 155
 "Frangimus, & mediâ vexillum pono Suburrâ."
 O qualis facies, & quali digna tabellâ,
 Cùm Gætula ducem portaret bellua luscum!
 Exitus ergò quis est? O gloria! Vincitur idem [160
 Nempe, & in exilium præceps fugit, atq; ibi, magnus
 Mirandusque cliens, sedet ad prætoria regis,
 Donec Bithyno libeat vigilare Tyranno!

Finem

Nilo repenti rurfus ad Æthiopes, the full extent of Africa, as then known. *Rurfus* means here as Sat. XII. 76. "a continued extension."

The poet uses the phrase *alios elephantos*, "the other country of elephants," because elephants are the produce of India also. But Henninius reads *altos*; to avoid, (as it should seem) this trivial conceit.

151. *Pyrenæum transilit*] An allusion both to the passes of this mountain, which were called *saltus*, and to the rapidity of Hannibal's march.

157. *O qualis facies*] The reflection is just and natural; but obscured by its conciseness. Ambition is not only tragical in its end (which is explained in the next sentence) but endures infinite hazards and labours in its career. He alludes to the difficulties which Hannibal combated in passing the Etrurian mountains, in which he lost an eye.

159. *Vincitur idem*] There is an emphasis in this word: i. e. *is*, qui toties vicerat, victus est.

163. *Libeat vigilare*] Annibal took refuge with Prusias the king of Bithynia: and *libeat* marks the haughty insolence, with which this petty monarch received the illustrious fugitive.

168. *Pellæo juveni*] Emphatical. *Pellæa*, at the best, was but a small town; in later times a contemptible village. GRANE.

Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, non tela, sed, ille
Cannarum vindex, ac tanti sanguinis ultor, 165
Annulus. I, demens, & sævas curre per Alpes,
Ut pueris placeas, & declamatio fias! †

Unus Pellæo juveni non sufficit orbis!

Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvâq; Seripho. 170
Cum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. MORS sola fatetur
Quantula sint hominum corpuscula.—Creditur olim
Velificatus Athos, & quicquid Græcia mendax
Audet in historiâ; cum stratum classibus iisdem 175
Suppositumque rotis solidum mare. Credimus altos
Defecisse amnes, epotaque flumina, Medo
Prandente, & madidis cantat quæ Sotistratus alis.
Ille tamen qualis rediit, Salamine relicta,
In Corum atq; Eurum solitus sævire flagellis, 180
Barbarus, Æoliô nunquam hoc in carcere passos;
Ipsium compedibus qui vinxerat Ennosigæum?
Mitius id sanè, quod non & stigmate dignum

Credidit;

171. *A figulis munitam urbem*] Babylon, the end of the hero's exploits; and therefore ludicrously described in these terms.

174. *Graecia mendax*] The poet takes every occasion to inveigh against the Greeks. But he must not be supposed to accuse them of absolute fiction, but exaggeration only; otherwise we shall hurt his moral.

175. *Classibus iisdem*] i. e. *iisdem*, quibus Athos velificatus fuerat.

182. *Ennosigæus*] An epithet of Neptune, often used in Homer. It has a happy effect here, to show the folly of Xerxes; for it comes from *ενοω* and *γαια* "to shake the earth." To fix that power in fetters, which shakes the globe itself, bespeaks the madman in the very terms.

Credidit; huic quisquam vellet servire Deorum?
 Sed qualis rediit? Nempe, unâ nave, cruentis 185
 Fluctibus, ac tardâ per densa cadavera prorâ.
 Has totiès optata exegit gloria pœnas!

VI. Da spatium vitæ, multos da, Jupiter, annos:
 Hoc recto vultu, solum hoc & pallidus optas.
 Sed quàm continuïs & quantis longa senectus 190
 Plena malis! Deformem, & tetrum ante omnia vultum
 Dissimilemque sui, deformem pro cute pellem,
 Pendentisque genas, & tales aspice rugas,
 Quales, umbriferos ubi pandit Tabraca saltus,
 In vetulâ scalpit jam mater simia buccâ. 195

Plurima sunt juvenum discrimina; pulchrior ille
 Hôc, atque ille alio: multùm hic robustior illo.
 Una senum facies; cum voce trementia membra,
 Et jam læve caput, madidique infantia nati.

Frangendus

184. *Huic quisquam vellet servire Deorum*] It would be an improvement in the sense, did any MS. allow us to read *huic quis non vellet*, &c. The irony is disagreeably interrupted by the sudden gravity of the common reading. The sense would then run thus:

----- troth! 'twas kind he spar'd the brand
 Of red-hot iron: what god would not rejoice
 To serve so great and wise a prince from choice!

118. *Per densa cadavera*] Grangé, with his usual ingenious refinement, has discovered here a new sense. A tempest arising, as Xerxes was returning in his little skiff into Asia, some of his courtiers leaped voluntarily into the sea to lighten the vessel and save the worthless master. This adds highly to the foolish monarch's distress; but the word *densa* favours the common interpretation. *Ego* (as the wise-acre says in Terence) *amplius deliberandum censeo: res magna est!*

189. *Hoc recto vultu*] Lubin, Dr. Johnson, and others, take *recto vultu* for health, and *pallidus* for sickness. The following sense seems stronger. *Recto vultu* deliberately and openly; *solum* as your highest wish; *pallidus*, asked even with anxiety. The translation has taken in both senses.

Frangendus misero gingivâ panis inermi. 200
 Usque adedò gravis uxori, natisque, sibi que,
 Ut captatori moveat fastidia Cossò!

Non eadem vini, atque cibi, torpente palato,
 Gaudia. Præterea quæ nunc cantante voluptas,
 Sit licèt eximius citharædus, sive Seleucus, 205
 Et quibus auratâ mos est fulgère lacernâ?
 Quid refert, magni fideat quâ parte theatri,
 Qui vix cornicines exaudiet, atque tubarum
 Concentus? Clamore opus est, ut sentiat auris,
 Quem dicat venisse puer, quot nuntiet horas. 210
 Præterea, minimus gelido jam corpore sanguis
 Febre calet solâ; circumfilit agmine factò
 Morborum omne genus, quorum si nomina quæras,
Promptius

202. *Ut captatori moveat fastidia Cossò*] We have had frequent instances before of this species of wit, called *oblique satire*. Horace is not without some of these beauties, as *Loquacem Delassare valent Fabium, Ne me Crispini Scrinia lippi Compilasse putes; Caetera, ni Catia est, demissâ veste tegentis*, &c. "I have often admired this piece of art in the two Roman satirists, and have been surprized to meet with a man in a satire, that I never, in the least, expected to find there. They have a particular way of hiding their ill-nature, and introduce a criminal rather to illustrate a precept or passage, than out of any seeming design to abuse him. Our English authors on the contrary, show a kind of malice propense," &c. Addison on Medals.

The pleasure, in one word, arises both from the novelty and brevity of the reflection. The entertainment is unexpected; and a short sentence answers the purpose of a whole satire.

204. *Nam quæ cantante voluptas*] There is an incongruity in putting *cantante* without a substantive, which Henninius has avoided by reading the passage thus:

----- "quæ nunc cantante voluptas,
 " Sit licèt eximius, citharædo, sive Seleuco,
 " Et quibus, &c."

But he mentions no authority for so great a change.

Promptiùs expeditam, quot amaverit Hippiæ mœchos;
 Quot Themison ægros autumnò occiderit uno; 215
 Quot Basilus socios, quot circumscripserit Hirrus
 Pupillos: citiùs quot villas possideat nunc,
 Quo tondente gravis juveni mihi barba sonabat.

Ille humero, hic lumbis, hic coxâ debilis;—ambos
 Perdidit ille oculos, & luscis invidet: Hujus 220
 Pallida labra cibum capiunt digitis alienis.
 Ipse, ad conspectum cœnæ diducere rictum
 Suetus, hiat tantùm, ceu pullus hirundinis, ad quem
 Ore volat pleno mater jejuna.—Sed omni
 Membrorum damno major dementia, quæ nec 225
 Nomina fervorum, nec vultum agnoscit amici,
 Cum quo præteritâ cœnavit nocte, nec illos,
 Quos genuit, quos eduxit. Nam codice sævo
 Hæredes vetat esse suos: bona tota feruntur
 Ad Phialen. Tantùm artificis valet halitus oris, 230
 Quod steterat multis in carcere fornicis annis.

Ut vigeant sensus animi, ducenda tamen sunt
 Funera natorum, rogi aspiciendus amata
 Conjugis, & fratris, plenæque sororibus urnæ.
 Hæc data pœna diu viventibus, ut, renovatâ 235
 Semper clade domûs, multis in luctibus, inque
 Perpetuo mœrore, & nigrâ veste senescant.

Rex

214. *Hippiæ mœchos*] This example illustrates the above note, by a poignancy no where equalled by Horace. Here four criminals are dispatched at once in four verses; which therefore answer the purposes of so many studied invectives.

222. *Diducere rictum Suetus*] The translation considers *Suetus* as belonging to his former state, before he became infirm; in this manner: *Diducere rictum* (olim) *Suetus*, (nunc) *biat tantùm*, &c. This is adopted, to avoid an apparent tautology.

224. *Ore volat pleno mater jejuna*] There is a pretty image of maternal affection in this passage, which the translation could not preserve. It marks the assiduity, with which that second infancy of man, old age, must be attended.

Rex Pylius (magno si quicquam credis Homero)
 Exemplum vitæ fuit a cornice secundæ.
 Felix nimirum, qui tot per sæcula mortem 240
 Distulit, atque suos jam dextrâ computat annos,
 Quiq; novum toties mustum bibit: oro, parumpèr
 Attendas, quantum de legibus ipse queratur
 Fatorum, & nimio de flamine, cum videt acris
 Antilochi barbam ardentem: nam quærit ab omni, 245
 Quisquis adest, socio, cur hæc in tempora duret;
 Quod facinus dignum tam longo admiserit ævo?
 Hæc eadem Peleus, raptum cum luget Achillem,
 Atque alius, cui fas Ithacum lugere natantem.
 Incolumi Trojâ, Priamus venisset ad umbras 250
 Affaraci, magnis solennibus, Hectore funus
 Portante, ac reliquis fratrum cervicibus, inter
 Iliadum lacrymas, ut primos edere planctus
 Cassandra inciperet, scissâque Polyxena pallâ,
 Si foret extinctus diverso tempore, quo non 255
 Cœperat audaces Paris ædificare carinas.
 Longa dies igitur quid contulit? Omnia vidit
 Everfa, & flammis Asiam ferroque cadentem.
 Tunc miles tremulus positâ tulit arma tiarâ,

Et

241. *Jam dextrâ computat annos*] The ancients calculated a hundred years on the left hand, and the subsequent numbers on the right. Holiday illustrates the manner by a table of figures.

244. *Videt acris*] Not *bellicosi*, as the Delph. Ed. explains it; but *adbuc juventute ferventis*.

255. *Quo non*] This is Henninius's reading: the common reading *quo jam* is not as intelligible, and scarce Latin.

259. *Tunc miles tremulus*] This epithet is expressive; but reaches not the pathos of Virgil's exquisite image, which the poet had in his eye

"Arma diu senior defueta trementibus ævo

"Circumdat nequicquam humeris et inutile ferrum

"Cingitur." *Æn.* II. 509.

Et ruit ante aram summi Jovis, ut vetulus bos, 260
 Qui domini cultris tenue & miserabile collum
 Præbet, ab ingrato jam fastiditus aratro!

Exitus ille, utcunque, hominis: sed torva canino
 Latravit rictu, quæ post hunc vixerat, uxor.

Festino ad nostros, & regem transeo Ponti, 265
 Et Cræsum, quem vox justi facunda Solonis
 “Respicere ad longæ jussit spatia ultima vitæ.”

Exilium, & carcer, Minturnarumque paludes,
 Et mendicatus victâ Carthagine panis,
 Hinc causas habuêre. Quid illo cive tulisset 270
 Natura in terris, quid Roma beatius unquam,
 Si, circumducto captivorum agmine, & omni
 Bellorum pompâ, animam exhalâset opimam,
 Cùm de Teutonico vellet descendere curru?

Provida Pompeio dederat Campania febres 275
 Optandas: sed multæ urbes, & publica vota
 Vicerunt. Igitur fortuna ipsius & urbis
 Servatum victo caput abstulit. Hôc cruciatu
 Lentulus, hâc pœnâ caruit, ceciditque Cethegus
 Integer, & jacuit Catilina cadavere toto! 280

VII. Formam optat modico pueris, majore puellis
 Murmure, cùm Veneris fanum videt anxia mater,
 Usq; ad delicias votorum. “Cur tamen, inquit,
 “Corripias? Pulchrâ gaudet Latona Dianâ.”

Sed vetat optari faciem Lucretia, qualem 285
 Ipsa habuit. Cuperet Rutilæ Virginia gibbum
 Accipere, atque suam Rutilæ dare—Filius autem
 Corporis egregii miseros trepidosq; parentes
 Semper habet. RARA est adeò concordia formæ
 Atque

268. *Exilium et carcer*] The history of Marius must be consulted here: all these circumstances have their propriety.

283. *Usque ad delicias votorum*] i. e. ut pro ipsis vota deliciarum plena concipiat. GRANG.

Atque pudicitia! Sanctos licet horrida mores 290
 Tradiderit domus, ac veteres imitata Sabinos:
 Præterea, castum ingenium, vultumque modestum,
 Sanguine ferventem, tribuat natura benigna
 Larga manu: (quid enim puero conferre potest plus
 Custode & curâ natura potentior omni?) 295
 Non licet esse viros; nam prodiga corruptoris
 Improbitas ipsos audet tentare parentes.
 "Sed casto quid forma nocet?" Quid profuit olim
 Hippolyto grave propositum? Quid Bellerophonti?
 Erubuit nempe hæc, ceu fastidita repulsâ: 300
 Nec Sthenobæa minus quàm Cressa excanduit; & se
 Concussere ambæ. Mulier sævissima tunc est,
 Cum stimulos odio pudor admovet. Elige quidnam
 Suadendum esse putes, cui nubere Cæsaris uxor
 Destinât. Optimus hic & formosissimus idem 305
 Gentis patriciæ rapitur miser extinguendus
 Messalinæ oculis. Dudum sedet illa, parato
 Flameolo; Tyriusque palam genialis in hortis
 Sternitur, & ritu decies centena dabuntur

Antiquo:

295. *Natura potentior*] Finely illustrated by Seneca: *nulla sapientia naturalia corporis aut animi vitia ponuntur: quicquid infixum et ingentum est, lenitur arte, non vincitur.* Ep. XI. IDEM.

302. *Concussere ambæ*] A metaphor from savage animals preparing themselves for battle.

309. *Ritu decies centena dabuntur antiquo*] The curious reader may find, that the critics have found out three different explanations for this passage. The translator begs leave to propose the following, upon the authority of Sat. VI. 114. where this sum *decies centena* is mentioned as a large portion. It should seem, that by some old sumptuary law this sum was really fixed as the utmost portion to be allowed a bride. Messalina (who wanted to do every thing according to strict form) stipulated this precise sum. But as £8000 could not be really a large dower in the opulent state of Rome, we must suppose, that the old legal term became proverbial for any large portion, and this reconciles both passages of the author. See Kennet, V. 9.

Antiquo : veniet cum signatoribus auspex. 310

Hæc tu secreta, & paucis commissa putabas ?

Non, nisi legitimè, vult nubere! Quid placeat, dic :

Ni parère velis, pereundum est ante lucernas.

Si scelus admittas, dabitur mora parvula, dum res,

Nota urbi & populo, contingat Principis aures. 315

Dedecus ille domûs sciet ultimus ! Intereâ tu

Obsequere imperio, si tanti est vita dierum

Paucorum. Quicquid levius, meliusque putâris,

Præbenda est gladio pulchra hæc & candida cervix.

VIII. Nil ergò optabunt homines ? Si consilium vis,

Permittes ipsis expendere Numinibus, quid 321

Conveniat nobis, rebusque sit utile nostris.

Nam pro jucundis aptissima quæque dabunt Dii.

Carior est illis homo, quàm sibi. Nos, animorum

Impulsu, & cæcâ magnâque cupidine ducti, 325

Conjugium petimus, partumque uxoris : at illis

Notum, qui pueri, qualisque futura sit uxor.

Ut,

321. *Permittes ipsis numinibus*] This is almost a literal translation of that petition in the christian prayer, "Thy will be done in earth as it is in heaven!" GRANG.

324. *Carior est illis homo quam sibi*] What heathen ever talked this language, before christianity enlightened the world? You seem to hear the apostle himself speaking: "God so loved the world, that he spared not his only begotten Son!" GRANG.

327. *Futura sit uxor*] The poet argues here, as the Logicians speak, *a fortiori*. "We are blind with respect to the event even of "our MOST VIRTUOUS prospects; much more must we be so, "with respect to those, which have any thing of GUILT or FOLLY "mixt with them."

328. *Ut tamen et poscas*] We learn here a proper regard to the CEREMONIAL of religion. For, though the Deity is inclined, by his own benignity, to bless his creatures, yet he expects the outward expressions of devotion from the rational part of them; for a plain reason: because, otherwise, the cares and pleasures of life would destroy that sense of their DEPENDENCE upon him, which is the truest foundation of all morality.

Ut tamen & poscas aliquid ; voveasque facellis
 Extæ, & candiduli divina tomacula porci ;
 Orandum est, ut sit mens sana in corpore sano. 330
 Fortem poscæ animum, & mortis terrore carentem ;
 Qui spatium vitæ extremum inter munera ponat
 Naturæ, qui ferre queat quoscunque labores ;
 Nesciat irasci, cupiat nihil ; & potiores,
 Herculis æumnas credat sævosque labores, 335
 Et Venere & cœnis & plumis Sardanapali.

Monstro, quod ipse tibi possis dare : semita certè
 Tranquillæ per virtutem patet unica vitæ.
 NULLUM Numen habes, si sit prudentia : Nos te,
 Nos facimus, Fortuna, Deam, cœloque locamus. 340

329. *Candiduli porci*] The usual sacrifice in marriage. DELPH.
 EDIT.

337. *Monstro quod ipse tibi possis dare*] This does not mean, in the proud Stoical sense, "these things you can give yourself independent of the gods" (for this would be inconsistent with the piety, he recommended just before) but "independent of fortune:" in other words, "you may assure yourself of these blessings, for they are agreeable to the divine will."

339. *Nullum numen habes*] Some copies have *nullum numen abest*, i. e. *Sapienti viro adsunt omnes dii*, which is a reading that will suit this place, but not Sat. XIV. 315. where the same two lines occur.

S A T I R A XI.

EN! QUANTO EST MELIOR FRUGALIS
COENULA LUXU!

I. **A**TTICUS eximiè si cœnat, lautus habetur;
Si Rutilus, demens: quid enim majore cachinno
Excipitur vulgi, quàm pauper Apicius? Omnis
Convictus, thermæ, stationes; omne theatrum
De Rutilo. Nam, dum valida ac juvenilia membra 5
Sufficiunt galeæ, dumque ardent sanguine; fertur,
Non

This satire consists of four parts. The first contains some valuable maxims with regard to œconomy and self-government: The second contains the poet's invitation to his friend, and a short detail of the intended frugal entertainment: The third gives some pleasing views of old Roman simplicity in contrast with the extravagance prevalent in his own age: And the fourth concludes with the principal ingredients of (what good sense and virtue would call) a rational entertainment.

This satire, considered as an invitation-piece, is dull and tedious; for the character of that species of writing is gaiety and conciseness. But if we consider it as a studied satire written by an old man of plain manners against the luxury of the times, we must read it with pleasure and improvement.

The first part, in this view, contains many excellent observations expressed with the poet's usual pointed energy; the third part gives (as just mentioned) some pleasing images of ancient Roman simplicity; and the second and fourth as pleasing a view of the poet in domestic life. It appears from line 203, that he wrote it in his old age, and, therefore, probably under Adrian.

Non cogente quidem, sed nec prohibente Tribuno,
Scripturus leges, & regia verba lanistæ.

Multos porrò vides, quos sæpè elusus ad ipsum
Creditor introitum solet expectare macelli; 10

Et quibus in solo vivendi causa palato est.

Egregiùs cœnat meliùsque miserrimus horum;

Et citò casurus, jam perlucente ruinâ.

Intereâ gustus elementa per omnia quærunt,

Nunquam animo pretiis obstantibus: interiùs si 15

Attendas; magis illa juvant, quæ pluris emuntur.

Ergò haud difficile est perituram arcessere summam,

Lancibus oppositis, vel matris imagine fractâ,

H 3

Et

3. *Apicius*] A glutton, in the reign of Augustus, who spent in luxury *millies sestertium*, i. e. £807291 : 13 : 4 of our money. He destroyed himself for fear of want, though it appeared upon the settlement of his affairs, that he had still remaining *centies sestertium*, above £80000. Sen. ad Helviam. X. Dio. LVII. p. 616.

6. *Dumque ardent*] This is Rutgerfius's reading. *Ardens*, the common reading, is hardly intelligible, even in Henninius's improved punctuation.

7. *Nec prohibente tribuno*] He blames the magistrates of Rome for permitting such instances of disgrace.

8. *Regia verba*] Such as *attolle, declina, percuti, urge, cæde*. LUB.

12. *Egregiùs*] Priscian says, it is for *egregiùs*. Lucretius also uses this comparative, as,

"Nam nihil egregius quam res fecernere iniquas

"A dubiis." RIGALT.

13. *Et cito casurus, jam perlucente ruinâ*] An expressive metaphor from a ruinous building. "Prætermitto ruinas fortunarum tuarum, quas omnes impendêre tibi proximis idibus senties." Cic. lat. I,

18. *Lancibus oppositis*] i. e. *oppigneratis*. So Ter. "Ager op-
positus est pignori ob decem minas."

Et quadringentis nummis condire gulosum
Fistile: sic veniunt ad miscellanea ludî. 20

Refert ergò, quis hæc eadem paret: in Rutilo nam
Luxuria est; in Ventidio laudabile nomen
Sumit, & a censu famam trahit. Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libyâ sit montibus; hic tamen idem 25
Ignoret quantùm ferratâ distet ab arcâ

Sacculus.—E cœlo descendit, γυνῆσι σεαυλόν,

Figendum & memori tractandum pectore, sive
Conjugium quæras, vel sacri in parte Senatûs.
Esse velis: (Nec enim lorica poscit Achillis 30
Thersites, in quâ se traducebat Ulysses

Ancipitem:) Seu tu magno discrimine causam
Protegere affectas; te consule, dic tibi, quis sis:
Orator vehemens, an Curtius et Matho, buccæ.
Noscenda est mensura sui spectandaque, rebus 35

In summis minimisque; etiam cùm piscis emetur:
Nec mullum cupias, cùm sit tibi gobio tantùm
In oculis: quis enim te, deficiente crumenâ,

Et

31. *In quâ se traducebat Ulysses*] i. e. "Se risui exponebat; nec
"enim arma Achillis Ulysses decebant." GRANG.

34. *Buccæ*] This is the Scholiast's and Grangæus's reading.
Curtius et Matho non oratores erant, sed buccæ, i. e. *fastuosi et ventosi*
causidici. The common reading, *Buccæ noscenda est mensura tuæ*,—
etiam cum piscis ematur, is so incongruous, that Lubin proposes to
read *bulgæ*, an old word signifying "a purse" from Lucilius's
fragments. But it is too obsolete a term to be admitted; and
wants MS. authority.

35. *Noscenda est mensura sui*] *Homini* is understood. Thus *hominem*
in the following sentence, "Non esse cupidum, pecunia est;
"non esse emacem, vestigal." Cic.

49. *Qui vertere solum*] Every attentive reader must see great
impropriety in this passage, according to the common reading,
Qui.

Et crescente gulâ, manet exitus; ære paterno
 Ac rebus merfis in ventrem, fœnoris atque 40
 Argenti gravis & pecorum agrorumq; capacem?
 Talibus a dominis post cuncta novissimus exit
 Annulus, & digito mendicat Pollio nudo.
 Non præmaturi cineres nec funus acerbum
 Lûxiariæ, sed morte magis metuenda senectus. 45
 Hi plerumque gradus; conductâ pecunia Romæ,
 Et coram dominis consumitur. Inde ubi paullum
 Nescio quid superest, & pallet fœnoris auctor;
 Qui vertère solum, Baias, & ad Ostia currunt.
 Cedere namque foro jam non tibi deterius, quàm 50
 Esquilias a ferventi migrare Suburrâ.
 Ille dolor solus patriam fugientibus, illa
 Mœstitia est, caruisse anno Circensibus uno.
 Sanguinis in facie non hæret gutta; morantur
 Pauci ridiculum, & fugientem ex urbe, pudorem. 55
 II. Experiêre hodiè numquid pulcherrima dictu,
 Perfice, non præstem vitâ, vel moribus, & re;
 Sed laudem filiquas occultus ganeo, pultes

H 4

Coram

Qui. "When the creditor is in pain for his cash; those men,
 "who HAVE RUN their country, fly to some sea port, to ship
 "themselves off for another country!"

If we change but one letter, we give sense and elegance to
 the place. *Hui! vertère solum: Baias &c.* This is a comic
 interjection of ironical admiration, like *Hui! tam cito! Ter.*
Hui! regem elegantem narras! Id. For the poet is here speaking
 in the comic strain; and the perfect tense is now as proper, here,
 as in that sublime passage of Virgil,

"Fulmina molitur dextrâ: quo maxima motu

"Terra tremit; FUGERE feræ; et mortalia corda

"Per gentes humilis STRAVIT pavor." --- Geor. I. 329.

53. *Uno anno*] Not that these profligate men could return, when
 the year was expired; but that the loss of the public shows even
 for one year gave them more regret than the loss of every other
 privilege for their lives. LUBIN.

Coram aliis distem puero, sed in aure placentas.
 Nam, cùm sis conviva mihi promissus, habebis 60
 Evandrum, venies Tirynthius, aut minor illo
 Hospes, & ipse tamen contingens sanguine cœlum;
 Alter aquis, alter flammis ad sidera missus.

Fercula nunc audi, nullis ornata macellis.
 De Tiburtino veniet pinguis ager 65
 Hœdulus, & toto grege mollior, inscius herbæ,
 Necdum ausus virgas humilis mordere salicti,
 Qui plus lactis habet quàm sanguinis; & montani
 Asparagi, posito quos legit villica fuso.
 Grandia, præterea, tortoque calentia fœno 70
 Ova adsunt, ipsis cum matribus; & servatæ
 Parte anni, quales fuerant in vitibus, uvæ:
 Signinum Syriumque pyrum: de corbibus isdem
 Æmula Picens, & odoris mala recentis,
 Nec metuenda tibi, ficcum frigore postquam 75
 Autumnum & crudi p̄suere pericula succi.

III. Hæc olim nostri jam luxuriosa senatûs
 Cœna fuit. Curius parvo quæ legerat horto
 Ipse focus brevibus ponebat oluscula, quæ nunc
 Squalidus in magnâ fastidit compede fossor; 80
 Qui meminit, calidæ sapiat quid vulva popinæ.
 Sicci terga suis, rarâ pendentia crate,

Moris

61. *Evandrum*] This is explained by Virg. *Æn.* VIII. 59.

92. *Censoris mores*] The story of Fabritius and P. Decius.

97. *Vile coronati caput*] An ass's head, stripped of its skin (possibly meant by the word *vile*) and crowned with flowers (*coronati*) was supposed to give fertility to the ground where it was fixt, according to the Tuscan superstition. Columella, B. X. line 344, mentions this among other superstitious Amulets,

"Hinc caput Arcadici nudum cute fertur aselli

"Tyrrenus fixisse Tages in limite ruris."

But Gesner upon this place of Columella, and the best critics upon Juvenal, wish to read *asellæ* upon the authority of Palladius,

Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum ;
Accedente novâ, si quam dabat hostia, carne. 85
Cognatorum aliquis titulo ter Consulis, atque
Castrorum imperiis, & Dictatoris honore
Functus, ad has epulas solito maturiùs ibat,
Erectum domito referens a monte ligonem.

Cùm tremerent autem Fabios, durumq; Catonem, 90
Et Scauros, & Fabricios, postremò severos
Censoris mores etiam collega timeret ;
Nemo inter curas & seria duxit habendum,
Qualis in Oceani fluctu testudo nataret,
Clarum Trojugenis factura ac nobile fulcrum : 95
Sed, nudo latere, & parvis frons ærea lectis
Vile coronati caput ostendebat aselli,
Ad quod lascivi ludebant ruris alumni.
Tales ergò cibi, qualis domus, atque supellex.

Tunc rudis, & Graias mirari nescius artes, 100
Urbibus everfis, prædarum in parte reperta,
Magnorum artificum frangebatur pocula miles,
Ut phaleris gauderet equus, cælataque cassis
Romulæ simulacra feræ, mansuescere jussæ
Imperii fato, & geminos sub rupe Quirinos, 105
Ac nudam effigiem clypeo fulgentis & hastâ
Pendentisque Dei perituro ostenderet hosti.

H 5

Argenti

I. 35. who expressly says, it was the head of a "she-ass or mare," that formed the amulet; *Creduntur enim*, adds he, *suâ præsentia fecundare quæ spectant.*

Now we may say, the beds were so disposed that the guests (all pious farmers) could see this head as it hung in the fields or gardens (BRIT. and GRANG.) or, more simply, the heads of the beds (*frons*) had this ceremony engraved in brass, *ærea*. HOL. The poet, then, meant to express the piety as well as the simplicity of the old Romans upon this occasion.

106. *Fulgentis*. Some MSS. have *venientis*, i. e. *ad liberos suos*.

107. *Pendentisque dei*. In *casside cælata*, GRANG. "Hovering in the air over the children,"

Argenti quod erat, solis fulgebat in armis.

Ponebant igitur Tusco farrata catino

Omnia tunc; quibus invidias, si lividulus sis! 110

Templorum quoque majestas præsentior, & vox

Nocte ferè mediâ, mediamque audita per urbem,

Littore ab oceani Gallis venientibus, & Diis

Officium vatis peragentibus, his monuit nos.

Hanc rebus Latiis curam præstare solebat 115

Fictilis, & nullo violatus, Jupiter, auro!

Illa domi natas, nostrâque ex arbore mensas,

Tempora viderunt; hos lignum stabat in usus,

Annosam si forte nucem dejecerat Eurus.

At nunc divitibus cœnandi nulla voluptas; 120

Nil rhombus, nil dama sapit; putère videntur

Unguenta, atque rosæ, latos nisi sustinet orbes

Grande ebur, & magno sublimis pardus hiatu,

Dentibus ex illis, quos mittit porta Syenes,

Et Mauri celeres, & Mauro obscurior Indus, 125

Et quos deposuit Nabathæo bellua saltu,

Jam nimios, capitique graves. Hinc surgit orexis,

Hinc stomacho vires. Nam pes argenteus illis,

Annulus.

111. *Templorum*] i. e. *Deorum*. *Præsens* is from Virg. Ecl. I. *Nec tam præsentibus alibi cognoscere divos.*

117. *Nostrâque ex arbore*] In opposition to the luxury of his own times, when citron tables were the fashion. See Sat. I. 129. Any wood served the ancients for tables. The walnut was luxury, and only used when no longer useful; *annosam, dejecerit.*

124. *Porta Syenes*] Like the phrase in the third satire, *Janua Baiarum*. Syene was the way from Æthiopia into Egypt.

126. *Nabathæo*] A part of Arabia had this name from Nabath a son of Ishmael. This corresponds remarkably with the scripture history. It is probable, the Arabians imported these teeth from the East Indies.

128. *Hinc stomacho vires*] The common reading is *bilis*, and may serve, as bile is necessary to digestion. But the reading of the text is preferred by Henninius.

Annulus in digito quod ferreus.—Ergò superbum
Convivam caveo, qui me sibi comparat, & res 130
Despicit exiguas : adeò nulla uncia nobis
Est eboris : nec tessellæ, nec calculus ex hâc
Materiâ : quin ipsa manubria cultellorum
Ossea : non tamen his ulla unquam obsonia fiunt
Rancidula ; haud ideò pejor gallina secatur. 135

Sed nec structor erit, cui cedere debeat omnis
Pergula, discipulus Trypheri doctoris, apud quem
Sumine cum magno lepus, atque aper, & pygargus,
Et Scythicæ volucres, & Phœnicopterus ingens,
Et Gætulus oryx, hebeti lautissima ferro 140
Cæditur, & totâ sonat ulmea cœna Suburrâ.
Nec frustum capræ subducere, nec latus Afræ
Novit avis noster tirunculus, ac rudis omni
Tempore, & exiguæ furtis imbutus ofellæ.

Plebeios calices & paucis assibus emptos 145
Porriget incultus puer, atque a frigore tutus ;
Non Phryx, aut Lycius, non a mangone petitus
Quisquam erit, & magno. Cum posces, posce Latinè.
Idem habitus cunctis : tonsi, erectique capilli,
Atque hodiè tantum propter convivia pexi. 150

H 6

Pastoris

132. *Calculus*] Though it has other significations, it here means most conveniently a chess-man; *tessellæ* the chess board from the small squares of which the surface is composed. HOL.

137. *Trypherus*] He taught the art of carving in wood.

138. *Sumen*] "A sow's teats," with *lepus* and *aper*, were Roman dishes; the rest, foreign rarities. See Arbuthnot on Coins, &c. C. V.

144. *Purtis*] The Delph. Editor says, this is a bad reading, and prefers *frustis*. But surely he is mistaken: *frustum* and *ofella* are synonymous.

145. *Plebeios calices*] Made of glass, in imitation of the more precious sort, made of crystal, used by the great. See Martial's witty Epigram. XII. 75.

Pastoris duri est hic filius, ille bubulci:
 Suspirat longo non visam tempore matrem,
 Et casulam; & notos tristis desiderat hœdos:
 Ingenui vultus puer ingenuique pudoris,
 Quales esse decet, quos ardens purpura vestit. 155
 Hic tibi vina dabit diffusa in montibus illis,
 A quibus ipse venit, quorum sub vertice lusit:
 Namque una atq; eadem vini patria, atq; ministri.

IV. Forſitan expectes, ut Gaditana canoro
 Incipiat prurire choro, plausuque probari. 160
 Spectent hoc nuptæ, juxta recubante marito,
 Quod pudeat narrasse aliquem præsentibus ipsis!
 Non capit has nugas humilis domus: audiat ille
 Testarum crepitus, cum verbis, nudum olido stans
 Fornice mancipium quibus abstinet, ille fruatur 165
 Vocibus obscenis, omnique libidinis arte,
 Qui Lacedæmonium pytismate lubricat orbem!
 Namque ibi fortunæ veniam damus. Alea turpis,
 Turpe & adulterium mediocribus: hæc eadem illi
 Omnia cum faciant, hilares nitidique vocantur. 170
 Nostra dabunt alios hodiè convivia ludos,
 Conditor Iliados cantabitur, atque Maronis

Altisoni

161. *Spectent hoc nuptæ*] These two lines in some MSS. are placed here; in others below, after the description of the Circensian games. This is certainly there proper place; for their was nothing impure in the Circus-Exhibitions. LUBIN. GRANG. and CONGREVE.

164. *Testarum crepitus*] Some rattle made of shells used by these lascivious women in their dances, not at present understood. "Shell-music." HOL.

167. *Pytisma*] "The spirting of wine between the teeth, when we taste it." *Pitissando modò mibi quid vini absumpsit!* Ter. The curious may find, if they please, many other senses for this passage.

183. *Mappa*] The occasion of the towel was this. Nero, on a time, sitting alone at dinner, when these shows were eagerly expected,

Altifoni dubiam facientia carmina palmam.

Quid refert, tales versus quâ voce legantur ?

Sed nunc dilatis averte negotia curis,

175

Et gratam requiem dona tibi, quando licebit

Per totam cessare diem : non fœnoris ulla

Mentio, nec, primâ si luce egressa reverti

Nocte solet, tacito bilem tibi contrahat uxor.

Protinus ante meum, quicquid dolet, exue limen. 180

Pone domum, & servos & quicquid frangitur illis,

Aut perit : ingratos ante omnia pone fodales.

Interea Megalesiacæ spectacula mappæ

Idæum solenne colunt, fimilisque triumpho,

Prædo caballorum, Prætor sedet : ac, mihi pace 185

Immensæ nimiaque licet si dicere plebis,

Totam hodiè Romam Circus capit : et fragor aurem

Percutit ; eventum viridis quo colligo panni.

Nam, si deficeret, mœstam attonitamque videres

Hanc urbem, veluti Cannarum in pulvere victis 190

Consulibus. Spectent juvenes, quos clamor, & audax

Sponsio, quos cultæ decet assedisse puellæ !

[Spectent hoc nuptæ, juxtâ recubante marito,

Quod

pested, caused a towel, with which he wiped his hands, to be thrown out as a sign of his speedy coming. Hence it became the usual sign at these shows ; whereas, before, the *clasticum*, the sound of a trumpet or the like, was the sign. HOL.

184. *Similisque triumpho*] i. e. *Similis triumphanti*.

185. *Prædo caballorum*] Lipsius proposes to read *præda*, and is followed by Henninius, "quia magna pecuniæ vis effundenda "prætori in aurigas et equos, illque ipse quasi præda." But *Prædo* is a stronger word, and in the spirit of this author ; like *Piratae Cilicum*. Sat. VIII. 94.

188. *Viridis panni*] See Sat. VII. 114.

190. *Cannarum in pulvere*] This is no idle circumstance. For Hannibal got his victory by taking advantage of the wind, which blew the dust into the eyes of the Romans. LUB.

Quod pudeat narrasse aliquem præsentibus ipsis.]
 Nostra bibat verum contracta cuticula Solem,
 Effugiatque togam. Jam nunc in balnea, salvâ
 Fronte, licet vadas, quanquam solida hora superfit 195
 Ad sextam. Facere hoc non possis quinque diebus
 Continuis; quia sunt talis quoque; tædia vitæ
 Magna. Voluptates commendat rarior usus.

S A T I R A XII.

HEIC HÆREDIPETUM VULPINAS EXPLICAT ARTES.

I. **N**ATALI, Corvine, die mihi dulcior hæc lux,
 Quâ festus promissa Deis animalia cespes
 Expectat: niveam Reginæ cædimus agnam:
 Par vellus dabitur pugnanti Gorgone Maurâ:
 Sed procul extensum petulans quatit hostia funem; 5
 Tarpeio servata Jovi, frontemque coruscat;

Quippe

This satire has little merit, except in its spirited conclusion. The warmest admirer of this author must allow that he was either very lazy, or had no talent either for the descriptive or pathetic parts of poetry. Probably, indeed, there are here some witty allusions to some cotemporary facts and persons, which are now lost: but this can be only conjecture.

3. *Agna*] A she-lamb; because males were not offered to goddesses. *Nivea* is in opposition to *pulla* or *nigra*, the proper offering to infernal deities. Hor. Sat. l. 8.

5. *Procul extensum funem*] It was a bad omen, if victims went not voluntarily to the altar. They were therefore led with a slack rope; *procul*.

Quippe ferox vitulus, templis maturus & aræ,
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.

Si res ampla domi, similisque affectibus esset, 10
Pinguior Hispullâ traheretur taurus, & ipsâ
Mole piger, nec finitimâ nutritus in herbâ;
Læta sed ostendens Clitumni pascua sanguis
Iret, & a grandi cervix ferienda ministro,
Ob reditum trepidantis adhuc, horrendaque passi 15
Nuper, & incolumem sese mirantis amici.

II. Nam, præter pelagi casus, & fulguris ictum
Evafi, densæ cœlum abscondere tenebræ
Nube unâ; subitusque antennas impulit ignis;
Cum se quisque illo percussus crederet, & mox, 20
Attonitus, nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt

Talia,

7. *Templis maturus et aræ*] Hendyadis for *aræ templorum*.

13. *Clitumnus*] A river of Umbria, supposed to make the cattle white by the virtue of its waters.

14. *Minister*] The *victimarius*. Kennet, II. 8.

18. *Evafi*] The common reading *evafi* is from a supposed passive participle *evafus*; for which no classic authority has been produced. Pithæus, upon MS. authority, reads *evafit*, and points it thus:

“Ob reditum trepidantis adhuc, horrendaque passi

“Nuper, et incolumem sese mirantis, amici:

“Nam, præter pelagi casus, et fulguris ictum

“Evafit.—Densæ cœlum abscondere tenebræ, &c.”

This seems to be the right reading, (though not adopted yet by the critics) and is followed in the translation.

19. *Antennas impulit ignis*] Grangæus supposes this was not the lightning, but that fire, which the sailors call Castor and Pollux, which was favourable, when it came double; fatal, when single. *Graves, cum solitarii venerunt, mergentesque navigia, et, si in carinæ ima deciderint, exurentes.* Plin. II. 37.

Talia, tam gravitèr, siquando poëtica surgit
 Tempestas.—Genus ecce aliud discriminis audi,
 Et miserere iterùm, quanquam sint cætera fortis 25
 Ejusdem; pars dira quidem, sed cognita multis,
 Et quam votivâ testantur fana tabellâ
 Plurima: (Pictores quis nescit ab Ifide pasci?)
 Accidit & nostro similis fortuna Catullo.
 Cùm plenus fluctu medius foret alveus, &, jam 30
 Alternum puppis latus evertentibus undis
 Arboris incertæ, nullam prudentia cani
 Rectoris conferret opem; decidere jactu
 Cœpit cum ventis, imitatus castora, qui se
 Eunuchum ipse facit, cupiens evadere damno 35
 Testiculorum: aded medicatum intelligit inguen.
 “Fundite quæ mea sunt,” dicebat, cuncta Catullus
 Præcipitare volens etiam pulcherrima, vestem
 Purpuream, teneris quoq; Mæcenatibus aptam,
 Atq;

23. *Poetica surgit tempestas*] This sudden lively turn comes in very seasonably to stop a description, which began to grow insipid. If Juvenal cannot describe as well as Virgil, he learnt from his master, at the least, the wisdom of being concise. Virgil's description of a tempest exceeds not ten lines. Minuteness (as we experience in Ovid's story of Ceyx, Met. XI. 474.) tends to take away all the horror. Juvenal's turn of wit in this place has the same happy effect in satire, as Virgil's strong conclusion has in epic;

“Præsentemque viris intentant omnia mortem.” *Æn. I.*

24. *Genus ecce aliud discriminis*] He is preparing the reader for another circumstance of distress, the necessity of throwing the cargo overboard.

31. *Puppis*] Is used here literally for the stern; *arboris* are “the planks;” *incertæ* “unsure, ready to start.” *Hol.*

34. *Qui se eunuchum facit*] An idle tale of antiquity. The drug, called Castor, really are some odoriferous glands placed in the groin of the beaver. Martyn, Virg. Geogr. I. 61.

Atq; alias, quarum generosi graminis ipsum 40
 Infecit natura pecus; sed & egregius fons
 Viribus occultis & Bæticus adjuvat aër.
 Ille nec argentum dubitabat mittere, lances
 Parthenio factas, urnæ cratêra capacem,
 Et dignum sitiente Pholo, vel conjuge Fusci: 45
 Adde & bascaudas, & mille escaria, multum
 Cælati, biberat quo callidus emptor Olynthi.

Sed quis nunc alius, quâ mundi parte, quis audet
 Argento præferre caput, rebusque salutem?
 Non propter vitam faciunt patrimonia quidam, 50
 Sed, vitio cæci, propter patrimonia vivunt.

Jaçtatur rerum utilium pars maxima; sed nec
 Damna levant. Tunc, adversis urgentibus, illuc
 Recidit, ut malum ferro summitteret, ac se

Explicat

42. *Bæticus aër*] Bætica, a part of ancient Spain, produced sheep with a wool of a peculiar fine colour, admired nearly as much as purple.

44. *Urna*] A particular measure, as Sat. VI. 331.

45. *Conjuge Fusci*] Fuscus was a drunken judge, mentioned Sat. XVI. 46.

46. *Bascauda*] The old British word is *basged*, in English *basket*. Upon this authority (for want of better) the translation supposes *bascauda* to be "wicker ware."

48. *Quis nunc alius*] "The poet (says his good old friend Bar-ten Holiday) intended to aggravate the avarice of the men of his own times. Is it not usual, adds he, for persons to cast away their lives for fear of a little expence in physic?" (Very kindly said indeed, especially as the honest critic was no physician) "And do not many likewise in sea-storms, in hopes of saving life and goods, lose both?" The truth is, the poet's reflection here seems to be trifling and incapable of any defence.

54. *Recidit*] Grangæus proposes to read *Decidit*, upon the authority of one MS. for the sake of quantity. But the præposition *re* in *recido* is common in the best authors: thus Phædrus has *Delusa ne spes ad querelam recidat*. III. 18.

Explicat angustum ; discriminis ultima quando 55
 Præsidia afferimus, navem factura minorem.
 I nunc, & ventis animam committe, dolato
 Confusus ligno, digitis a morte remotus
 Quatuor, aut septem, si sit latissima teda !
 Mox, cum reticulis, & pane, & ventre lagenæ, 60
 Aspice sumendas in tempestate secures !-

Sed postquam jacuit planum mare, tempora postquam
 Prospera vectoris, fatumque valentius Euro
 Et pelago, postquam Parcæ meliora benignâ
 Pensa manu ducunt hilares, & flaminis albi 65
 Lanificæ ; modicâ non multo fortior aurâ
 Ventus adest ; inopi miserabilis arte cucurrit
 Vestibus extensis, &, quod superaverat unum,
 Velo prora suo ; jam deficientibus Austris,
 Spes vitæ cum Sole redit. Tum gratus Iulo, 70
 Atque novercali sedes prælata Lavino,
 Conspicitur sublimis apex, cui candida nomen
 Scrofa dedit, lætis Phrygibus mirabile fumen,
 Et nunquam visis triginta clara mamillis.

Tandem

59. *Teda*] Put here for pine, of which ships were commonly made. GRANG.

76. *Porreſtaque brachia*] An artificial harbour, begun by Julius Cæſar, completed by Claudius, and repaired by Trajan. It is a low and trivial ſenſe, to ſuppoſe, as ſome do, that *rurſum* means this laſt reparation. The poet means to deſcribe the harbour in its juſt magnificence ; but does it in an inverted order. *Poſitas incluſa per æquora moles* means the inmoſt baſon ; *Pharos* the tower in the center (in imitation of the Egyptian Pharos) to command or defend the place ; *brachia* the arms, that projected into the main ſea to break the tide, and defend the tower and harbour, into which the veſſel firſt entered. *Rurſum* expreſſes this continued extension. GRANG.

80. *Baianæ*] It ſhould ſeem that Baiæ was remarkable for ſome ſmall veſſels ; probably pleaſure-boats for the company who reſorted thither for the ſake of the waters.

Tandem intrat positas inclusa per æquora moles, 75
 Tyrrhenamq; Pharon, porrectaq; brachia, rursus
 Quæ pelago occurrunt medio, longèq; relinquunt
 Italiam. Non sic igitur mirabere portus,
 Quos natura dedit: sed truncâ puppe magister
 Interiora petit, Baianæ pervia cymbæ, 80
 Tuti stagna finûs. Gaudent ibi, vertice raso,
 Garrula securi narrare pericula nautæ.

III. Ite igitur, pueri, linguis animisque faventes,
 Sertaque delubris, & farra imponite cultris,
 Ac molles ornate focos, glebamque virentem. 85
 Jam sequar; & sacro, quod præstat, ritè peracto,
 Inde domum repetam, graciles ubi parva coronas
 Accipiunt fragili simulacra nitentia cerâ.
 Hic nostrum placabo Jovem, Laribusque paternis
 Thura dabo, atq; omnes violæ jactabo colores. 90
 Cuncta nitent; longos erexit janua ramos;
 Et matutinis operitur festa lucernis.

IV. Nec

84. *Farra imponite cultris*] The act of sprinkling the knife and victim with the salted cake was the office of the priest; and therefore this phrase means something else. It should seem from hence that there was some particular solemn form of laying the cake UPON OR NEAR the knife, before the sacrifice.

85. *Ornate focos*] i. e. with fillets. GRANG.

86. *Quod præstat*] There is another reading, *restat*, which, though rejected by most commentators, seems the better of the two.

87. *Graciles ubi parva coronas*] He means his hearth, where the Lares, made of wax and crowned with herbs or flowers, were kept. *Parvos coronantem marino Rore Deos.* HOR. This is omitted in the translation to avoid prolixity.

92. *Operitur*] Here we see the benefit of conjectural emendation, modestly indulged. The reading of all MSS. is *operatur* or *operantur*, which makes no sense. We are obliged to Lipsius for the correction.

ib. *Matutinis*] The ancients lighted up candles even at noon, on festal occasions. GRANG.

IV. Nec suspecta tibi sint hæc, Corvine : Catullus,
 Pro cujus reditu tot pono altaria, parvos
 Tres habet hæredes. Libet expectare, quis ægram 95
 Et claudentem oculos gallinam impendat amico
 Tam sterili : Verùm hæc nimia est inpenſa : coturnix
 Nulla unquam pro patre cadet. Sentire calorem
 Si cœpit locuples Gallita & Paccius, orbi,
 Legitimè fixis vestitur tota tabellis 100
 Porticus.—Existunt, qui promittant hecatomben :
 Quatenùs hîc non sunt, nec venales elephantî,
 Nec Latio, aut usquam nostro sub fidere talis
 Bellua concipitur : sed, furvâ gente petita,
 Arboribus Rutulis & Turni pascitur agrò, 105
 Cæsaris armentum, nulli servire paratum
 Privato : siquidem Tyrio parêre solebant
 Hannibali, & nostris Ducibus, Regique Molosso,
 Horum majores ; & dorso ferre cohortes,
 Partem aliquam belli, & euntem in prælia turrim ! 110
 Nulla

93. *Nec suspecta tibi*] Here begins a truly valuable part of the satire. If the preceding parts appear dry and unentertaining, they have at least this useful effect; they give double force to the conclusion. It is not a bad stile of architecture, where a plain and unpromising front ushers the visitant into apartments that open upon him with increasing degrees of elegance and grandeur. Whether it was laziness or design in the poet, his piece may be considered as possess of such merit.

94. *Tot pono altaria*] There was but one altar. He means the sacrifices. GRANG.

98. *Sentire calorem*] This means "the slightest feverish heat:" an elegance, not sufficiently marked in the translation.

107. *Siquidem Tyrio*] This passage is obscure, and admits of different interpretations. It probably has some humorous allusion to cotemporary facts or persons, not yet discovered by the diligence of critics.

112. *Illud ebur*] A beautiful expression for *animal*; ivory being in high esteem at Rome.

Nulla igitur mora per Novium, mora nulla per Istrum
 Pacuvium, quin illud ebur ducatur ad aras,
 Et cadat ante aras, Gallitæ victima sacra;
 Tantis digna Deis, & captatoribus horum!
 Alter enim, si concedas mactare, vovebit, 115
 De grege fervorum, magna & pulcherrima quæq;
 Corpora: vel pueris, & frontibus ancillarum
 Imponet vittas; &, si qua est nubilis illi
 Iphigenia domi, dabit hanc altaribus, etfi
 Non sperat tragicæ furtiva piacula cervæ. 120

Laudo meum civem, nec comparo testamento
 Mille rates: nam, si Libitinam evaserit æger,
 Delebit tabulas, inclusus carcere nassæ,
 Post meritum sanè mirandum, atq; omnia soli
 Forfan Pacuvio breviter dabit! Ille superbus 125
 Incedet, victis rivalibus! Ergo vides, quàm
 Grande operæ pretium faciat jugulata Mycenis!

Vivat Pacuvius, quæso, vel Nestora totum:
 Possideat quantum rapuit Nero: montibus aurum 129
 Exæquet: nec amet quemquam, nec ametur ab ullo!

113. *Ante aras*] The common reading is, *ante lares*; but this cannot be right: for Gallita is the deity, to whom the flatterer sacrifices. LUB.

115. *Alter*] He means, Pacuvius.

117. *Vel pueris*] The Delphin Editor mistakes this, and his mistakes are noted for no reason but because it is the edition in most common use. *Vel* is not disjunctive, but illustrative, for *etiam*. This sentence is in apposition with the preceding.

127. *Mycenis*] A Greek adjective, meaning Iphigenia, who was born at Mycenæ; but put for the flatterer's daughter, by the figure Antonomasia, see Sat. IV. 133.

129. *Rapuit Nero*] For Nero's extortions see the excellent Brotier's Tacitus. Ann. XV. 42.

S A T I R A XIII.

DISCAS HINC, LECTOR, BENE FERRE
INCOMMODA VITÆ.

I. **E**XEMPLO quodcumque malo committitur, ipsi
Displicet auctori: Prima est hæc ultio, quodd, se
Judice, nemo nocens absolvitur, improba quamvis
Gratia fallaci Prætoris vicerit urnâ.
Quid sentire putas omnes, Calvine, recenti 5
De scelere, & fidei violatæ crimine? Sed nec
Tam tenuis census tibi contigit, ut mediocris
Jacturæ

Calvinus, to whom the poet addresses this satire, had been basely defrauded of a sum of money by a friend, in whom he had reposed an implicit confidence; and the poet has the merit of making this particular incident a subject of universal instruction. His topics need not be minutely pointed out: they speak their own language; a plain, intelligible and instructive language.

His outlines, however, are these. 1. Four topics, thrown out, without any formal introduction, as the ground-work of the satire; to be enforced more fully hereafter. 2. Sufferings to be expected by the virtuous from the depravity of their fellow-creatures. 3. This depravity peculiarly increased in that age by the monstrous corruptions of Polytheism, and the pestilent notions of Atheism. 4. A particular application of these things to his friend's case. 5. The duty and happiness of man lies in the controul of his passions. 6. Wickedness escapes not at last with impunity.

The connection of the parts, being easy and natural, is left to the reader's observation: and nothing needs be added more, but just to observe, that it is difficult to determine, whether of the two we are to admire most, the uncommon vigour of the poet, or the strict purity of the moralist.

Jaſturæ te mergat onus : nec rara videmus
Quæ pateris. Caſus multis hic cognitus, ac jam
Tritus, & e medio fortunæ ductus acervo. 10

Ponamus nimios gemitus : Flagrantior æquo
Non debet dolor eſſe viri, nec vulnere major.
Tu quamvis levium minimam exiguamque malorum
Particulam vix ferre potes, ſpumantibus ardens
Viſceribus, ſacrum tibi quòd non reddat amicus 15
Depoſitum ! Stupet hæc, qui jam poſt terga reliquit
Sexaginta annos, Fonteio Conſule natus ?
An nihil in melius tot rerum proficis uſu ?

Magna quidem, ſacris quæ dat præcepta libellis,
Viſtrix Fortunæ ſapientia : dicimus autem 20
Hos quoque felices, qui ferre incommoda vitæ,
Nec

1. *Exemplo quodcunque*] Some MSS. have *exemplò* and *malum*, which Creech follows in (one of the beſt works he has left behind him) his lively but too looſe paraphraſe of this ſatire. But the common reading is more agreeable to the account which the poet himſelf gives of conſcience, line 237, and to his uſual ſimplicity of exordium.

Exemplum is uſed by him abſtractedly for any thing remarkable, whether imitated or not, Sat. XV. 32.

4. *Gratia fallaci*] The Prætor choſe a certain number out of the *judices ſelecti*, like our juries, to determine cauſes by drawing their names out of a veſſel called, *Urna*, as we do in a lottery. And, afterwards, they, who were choſen, gave their ſentences upon waxen tablets thrown into the ſame urn. Fraud might be uſed in both ſtages of the proceſs. Kennet, III. 18.

17. *Fonteio conſule*] By this circumſtance we may determine with ſome precision the age of Juvenal; as is ſeen in the Chronology.

19. *Magna quidem*] The Delphin edition miſtakes this place. But the conſtruction is a very common form; the noun underſtood in the antecedent clauſe and expreſſed only in the relative clauſe: *Sapientia magna eſt viſtrix fortunæ (iis præceptis) quæ præcepta dat in ſuis libellis.*

Nec jactare jugum vitâ didicere magistrâ.

Quæ tam festa dies, ut cesset prodere furem,

Perfidiam, fraudes, atq; omni ex crimine lucrum

Quæsitum, & partos gladio vel pyxide nummos? 25

II. RARI quippe boni: numero vix sunt totidem,
Thebarum portæ, vel divitis ostia Nili. [quot

Nunc ætas agitur, pejoraque sæcula ferri

Temporibus, quorum scelери non invenit ipsa

Nomen, & a nullo posuit natura metallo. 30

Nos hominum Divûmque fidem clamore ciemus;

Quanto Fœsidium laudat vocalis agentem

Sportula!

27. *Thebarum portæ*] He alludes to the received account of the seven wise men of Greece. He means the Bæotian Thebes, as remarkable for its seven gates, as the Egyptian Thebes for its hundred gates.

28. *Nunc ætas*] The common reading is *nona ætas*, which it is high time to abandon; as Lubin, Grangæus, and Vossius have been unable to render it intelligible. The first says, it is an allusion to the Greek idea of metals: but this (as Holiday observes) is an arbitrary supposition. The second says, it is an allusion to the ages of man as described by Solon and divided into ten Septennaries;

Τῇ δ' ἐνατῇ ἐτι μὲν δύνανται μαλακώτερα θ' αὐτῆς

Πρὸς μεγάλην ἀρετὴν γλῶσσαι τε καὶ σοφία.

Poet. Min.

But the poet is not speaking of the ages of human life but of the world.

Vossius explains the place by the Sibylline oracles. But it is strange, Virgil, who drew his ideas from the genuine oracles (for what we have now, at least for the most part, are manifest forgeries, as speaking of Christ in a clearer manner than the true prophets of God—it is strange, I say, Virgil) should agree with the common mythology of four ages, if the Sibylline oracles went upon any other system.

It is a farther objection against all these interpretations, that Juvenal would hardly make use of any remote far-fetched allusions in a familiar epistle addressed to his friend upon an interesting subject of common life.

The

Sportula! Dic, senior bullâ dignissime, nescis,
 Quas habeat Veneres aliena pecunia? Nescis
 Quem tua simplicitas risum vulgo moveat, cùm 35
 Exigis a quoquam ne pejeret, & putet ullis
 Esse aliquod Numen templis, aræque rubenti?

III. Quondam hîc Indigenæ vivebant more, prius
 quam

Sumeret agrestem, posito diademate, falcem
 Saturnus fugiens: tunc, cùm virguncula Juno, 40
 Et privatus adhuc Idæis Jupiter antris:
 Nulla super nubes convivâ Cœlicolarum,

Nec

The reading of the text is proposed by Pithæus upon MS. authority, and has no difficulty in it, but the apparent tautology. But there is, in fact, no tautology in the case. *Ætas* takes in the whole period or compass of time contained in one general revolution: *Sæcula* are the smaller periods or gradations contained within it; as Virg. *Æc.* IV.

----- "Quo ferrea primùm

"Definet, et toto surget GENS* aurea mundo:

"Talâ SÆCLA suis dixerunt, currite, fufis."

32. *Vocalis sportula*] The vocal dole for the mercenary applauses of clients is a great beauty, but too bold an expression to be hazarded in this translation, though Philips has very happily adopted it in his burlesque poem, the splendid shilling:

With looks demure and silent pace, a Dun,
 Horrible monster, hated by gods and men,
 To my ærial citadel ascends,
 With VOCAL HEEL thrice thundring at my gate.

38. *Quondam Indigenæ*] Juvenal, we have often seen before, takes every occasion to ridicule the heathen mythology. But he here does more. He tacitly ascribes the corruption of morals to its gross absurdities:

* *gens* for *ætas*.

Nec puer Iliacus, formosa nec Herculis uxor
 Ad cyathos; etiam, siccato nectare, tergens
 Brachia Vulcanus Liparæâ nigra tabernâ. 45
 Prandebat sibi quisque Deus, nec turba Deorum
 Talis, ut est hodiè; contentaque sidera paucis
 Numinibus miserum urgebant Atlanta minori
 Pondere: nondum aliquis sortitus triste profundi
 Imperium, aut Siculâ torvus cum conjuge Pluton: 50
 Nec rota, nec Furiæ, nec faxum, aut vulturis atri
 Pœna; sed Infernis hilares sine Regibus Umbræ.

Improbilas illo fuit admirabilis ævo.
 Credebant hoc grande nefas, & morte piandum,
 Si juvenis vetulo non assurrexerat; & si 55
 Barbato cuicumque puer; licèt ipse videret
 Plura domi fraga, & majores glandis acervos.
 Tam venerabile erat præcedere quatuor annis;
 Primaque par adeò sacræ lánugo senectæ!

Nunc, si depositum non inficietur amicus, 60
 Si reddat veterem cum totâ ærugine follem;
 Prodigiosa fides, & Tutcis digna libellis,
 Quæque coronatâ lustrari debeat agnâ.
 Egregiam sanctumque virum si cerno, bimembri

Hoc

44. *Etiam*] MSS. vary here: some read *et jam*. The best reading would be *nec jam*: at least the negative must be supplied from the preceding clause; as,

--- "Quantum non Leucade, quantum
 "Theffaliæ campis, Octavius, abstulit." Sat. VIII. 241.

49. *Triste profundi*] Some understand this of Neptune, others of Pluto mentioned in the next clause. The epithet *triste* and the construction make in favour of the latter sense. It must, however, be acknowledged to be very uncivil in the poet to omit his marine majesty;

Hoc monstrum puero, vel miranti sub aratro 65
Piscibus inventis, & fœtæ comparo mulæ;
Solicitus, tanquam lapides effuderit imber,
Examenque apium longâ confederit uvâ,
Culmine delubri; tanquam in mare fluxerit amnis,
Gurgitibus miris & lactis vortice torrens. 70

Intercepta decem quereris sestertia, fraude
Sacrilegâ! Quid si bis centum perdidit alter
Hoc arcana modo: majorem tertius illâ
Summam, quam patulæ vix ceperat angulus arcæ?

Tam facile & pronum est Superos contemnere testes, 75
Si mortalis idem nemo sciat. Aspice, quantâ
Voce neget: quæ sit ficti constantia vultus!
Per Solis radios, Tarpeiaque fulmina jurat,
Et Martis frameam, & Cirrhæi spicula Vatis;
Per calamos Venatricis, pharetramq; Puellæ, 80
Perque tuum, pater Ægei, Neptune, tridentem;
Addit & Herculeos arcus, hastamque Minervæ,
Quidquid habent telorum armamentaria cœli.
Si vero & pater est, "comedam," inquit, "flebile nati
"Sinciput elixi, Pharioque madentis aceto!" 85

I 2

Sunt,

majesty; as he had such a considerable hand in the pious work of dethroning his father, and parcelling out his dominions.

65. *Miranti*] Is an elegant personification, and has MS. authority; and is therefore preferable to the common reading *mirandis*.

70. *Gurgitibus miris*] Dr. Jortin reads *miniis*. The Scholiast, he says, explains it by *aut lacteis aut sanguineis*. But there is nothing in the original to answer to *sanguineis* unless we change *miris* into *miniis*. As for *minius* it is used adjectively, he says, by Apuleius, and *et* is often disjunctive. Eccl. Hist. vol. I. p. 7. *Et* is disjunctive, Sat. VI. 501. X. 170. XII. 95. XIV. 278.

Sunt, qui in Fortunæ jam casibus omnia ponant,
 Et nullo credant mundum rectore moveri,
 Naturâ volvente vices & lucis & anni;
 Atque ideò intrepidi quæcunque altaria tangunt.
 Est alius, metuens ne crimen pœna sequatur: 90
 Hic putat esse Deos, & pejerat, atque ita secum;
 "Decernat quodcumque volet de corpore nostro
 "Isis, & irato feriat mea lumina fistro;
 "Dummodo vel cæcus teneam, quos abnego, nummos!
 "Et phthisis, & vomicæ putres, & dimidium crus 95
 "Sunt tanti? Pauper locupletem optare podagram
 "Ne dubitet Ladas, si non eget Anticyrâ, nec
 "Archigene. Quid enim velocis gloria plantæ
 "Præstat, & esuriens Pisææ ramus olivæ?

" Ut

86. *Sunt qui*] This is a very just account of the atheism of all ages. *Naturæ vices* are those revolutions and operations of the material world, which every one sees are regular: *fortunæ casus* are the states and circumstances of men, which are apparently very irregular. Here is that superficial view of things, or "that little of philosophy" (as lord Bacon observes, *Ess. XVI.*) "which inclineth men to atheism." The first they call nature or necessity, or fate, or the like; the second they call chance or fortune. But, (as the same great man observes) "a little reflection might bring them back to religion." Can the order of the material world (which they do acknowledge) arise from a mere name, or even from an unintelligent principle? Clearly, not. Can an intelligent principle take less care of men, the principal set of creatures here, (for whose use the material world revolves so regularly,) than he does of the unintelligent humble instrument? Clearly, no. If human life, then, be a scene of confusion, it is a *REGULAR CONFUSION* (as the amiable Addison speaks) a confusion, which will be rectified by the universal Governor in some stage or other. But faith, i. e. abstraction from present impressions, and a view to consequences, is necessary here; and the misfortune is, that the men, we are now speaking of, walk not *BY FAITH*, but *BY SIGHT*.

" Ut sit magna, tamen certè lenta ira Deorum est. 100
 " Si curant igitur cunctos punire nocentes,
 " Quando ad me venient? Sed & exorabile Numen
 " Fortasse experiar. Solet his ignoscere. Multi
 " Committunt eadem diverso crimina fato.
 " Ille crucem pretium sceleris tulit, hic diadema." 105
 Sic animum, diræ trepidum formidine culpæ,
 Confirmant: tunc te sacra ad delubra vocantem
 Præcedit; trahere, imò, ultrò et vexare, paratus.
 Nam, cùm magna malæ superest audacia causæ,
 Creditur a multis fiducia. Mimic agit ille, 110
 Urbani qualem fugitivus scurra Catulli.
 Tu miser exclamas, ut Stentora vincere possis,
 Vel potiùs quantum Gradivus Homericus: " Audis,

I 3

Jupiter,

89. *Atque ideo intrepidi*] The poet, we see, supposes, that atheism and false conceptions of the divine attributes are inconsistent with good morals. This is a serious and important truth. Mere moral motives, to be sure, have their use and influence: no writer understood these better, and enforced them more strongly than Juvenal: but after all he teaches us to observe, that a firm belief of a SPIRITUAL SUPERIOR is the firmest restraint upon the furious appetites of mankind.

We may carry this reflection a little farther. If this tenet be SALUTARY, it must be TRUE. Wisdom (and surely there are sufficient marks of wisdom in nature to prove a wise agent) would never found the happiness of RATIONAL creatures upon a FIGMENT OF ILLUSION.

97. *Ladas*] A footman of Alexander the Great, of most remarkable swiftness.

98. *Archigenes*] A physician, born at Apamæa, in Syria, who practised physic at Rome in the reign of Trajan. Sat. VI. 202. XIV. 252.

113. *Gradivus Homericus*.] He ridicules Homer's extravagant fiction. Il. V. 859.

“ Jupiter, hæc, nec labra moves, cum mittere vocem
 “ Debueras, vel marmoreus, vel aheneus? Aut cur 115
 “ In carbone tuo chartâ pia thura solutâ
 “ Ponimus, & sectum vituli jecur albaque porci
 “ Omenta? Ut video, nullum discrimen habendum est
 “ Effigies inter vestras, statuamque Vagellî.”

IV. Accipe, quæ contrâ valeat solatia ferre, 120
 Et qui nec Cynicos, nec Stoica dogmata legit
 A Cynicis tunicâ distantia; non Epicurum
 Suspicit, exigui lætum plantaribus horti.
 Curentur dubii medicis majoribus ægri:
 Tu venam vel discipulo committe Philippi. 125

Si nullum in terris tam detestabile factum
 Ostendis, taceo; nec pugnis cædere pectus
 Te veto, nec planâ faciem contundere palmâ;
 Quandoquidem accepto claudenda est janua damno:
 Et majore domûs gemitu, majore tumultu 130
 Planguntur nummi, quàm funera. Nemo dolorem
 Fingit in hâc casu, vestem diducere summam
 Contentus, vexare oculos humore coacto:
 Ploratur lacrymis amissa pecunia veris.

Sed, si cuncta vides simili fora plena querelâ, 135
 Si, deciès lectis diversâ in parte tabellis,
 Vana supervacui dicunt chirographa ligni,

Arguit

122. *A Cynicis tunicâ distantia*] The Stoics wore a tunic under their *Pallium*. The Cynics, a more rigid sect, wore only a thick coarse pallium, folded sometimes twice about them, in cases of exigence; whence Horace says of Diogenes,

“ Quem duplici velat patientia panno.”

129. *Claudenda est janua*] “Sorrow is to be indulged in cases of loss.” This is said seriously. The next sentence is ironical. Doors were usually shut in times of mourning. SCHOL.

Arguit ipsorum quos littera, gemmaque princeps
Sardonychum, loculis quæ custoditur eburnis;
Ten' o delicias! extra communia censes 140
Ponendum! quia tu gallinæ filius albæ;
Nos viles pulli, nati infelicibus ovis!

Rem pateris modicam, & mediocri bile ferendam,
Si flectas oculos majora ad crimina: confer
Conductum latronem, incendia sulphure cœpta, 145
Atq; dolo, primos cùm janua colligit ignes:
Confer & hos, veteris qui tollunt grandia templi
Pocula adorandæ rubiginis, & populorum
Dona, vel antiquo positas à Rege coronas.
Hæc ibi si non sunt, minor extat sacrilegus, qui 150
Radat inaurati femur Herculis, & faciem ipsam
Neptuni, qui bracteolam de Castore ducat.
(An dubitet, solitus totum conflare Tonantem?)
Confer & artifices, mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo 155
Clauditur adversis innoxia simia fatis.

Hæc quota pars scelerum, quæ custos Gallicus urbis
Usque à Lúcifero, donec lux occidat, audit?
Humani generis mores tibi nosse volenti
Sufficit una domus: Paucos consume dies, & 160
Dicere te miserum, postquàm illinc veneris, aude!

Quis tumidum guttur miratur in Alpibus? Aut quis
In Meroë crasso majorem infante mamillam?

I 4

Cœrula

137. *Lignum*] The waxen tables, usually made of pine. Plin. XIII. 24.

162. *Quis tumidum guttur*] This is the case of the Savoyards at this very day.

163. *In Meroë*] Mela is quoted for this fiction. Modern travellers have told us some similar tales of the Indian women.

Cœrula quis stupuit Germani lumina, flavam
 Cæsariem, & madido torquentem cornua cirro? 165
 Nempe quod hæc illis natura est omnibus una.
 Ad subitas Thracum volucres, nubemque sonoram,
 Pygmæus parvis currit bellator in armis:
 Mox impar hosti, raptusque per aëra curvis
 Unguibus, à sævâ fertur grue. Si videas hoc 170
 Gentibus in nostris, risu quatiare: sed illïc,
 Quanquam eadem assiduè spectentur prælia, ridet
 Nemo, ubi tota cohors pede non est altior uno.

V. "Nullane perjuri capitis, fraudisque nõnda
 "Pœnaerit?"—Abreptum crede hunc graviore catenâ
 Protinùs, & nostro (quid plus velît ira?) necari 176
 Arbitrio. Manet illa tamen jactura, nec unquam
 Depositum

164. *Germani lumina*] See note Sat. VIII. 252.

180. *At vindicta*] The gospel teaches patience and forgiveness in the most general terms; and this is the genuine language of LEGISLATION. Nature will find out her excepted cases of necessary resistance, both in public and private life: they need not be taught; *neque cuiquam mortalium* (as Sallust well observes) *injuriae suæ parvæ videntur, multi eas graviùs æquo habuere*. But precept must be general, that obedience may aim, at least, at the STANDARD of perfection.

Juvenal, therefore, has the merit of giving us here a purer maxim than moralists of greater name. *Iustitiæ primum munus est*, says Cicero, *ut necui quis noceat, nisi laceffit injuriâ*. Off. I. 7. And Aristotle says *οἱ μὴ ὀργιζόμενοι, ἐφ' οἷς δεῖ, ἡλιθιοὶ δοκῶσι εἶναι, — το δὲ προπηλακίζομενον ἀναχέσθαι καὶ τοὺς οἰκείους περιορᾶν, ἀνδραποδῶδες*. Eth. Nicom. IV. 5. What is this, but to let loose a ferocious appetite, which wants no encouragement; which wants all possible restraints? In a state of society, the appeal lies to the magistrature and laws, not to the separate feelings of individuals: otherwise, we shall make society itself a state of warfare.

Deposito tibi sospes erit: "sed, corpore trunco,
 "Invidiosa dabit minimus solatia sanguis:
 "At vindicta bonum vitâ jucundius ipsâ." 180
 Nempe hoc indocti, quorum præcordia nullis
 Interdum aut levibus videas flagrantia causis!
 Quantulacunque adeo est occasio, sufficit iræ.
 Chrysippus non dicet idem, nec mite Thaletis
 Ingenium, dulcique senex vicinus Hymetto, 185
 Qui partem acceptæ sæva inter vincla cicutæ
 Accusatori nollet dare. Plurima felix
 Paulatim vitia, atque errores exuit omnes
 Prima, docens rectum, sapientia. Quippe minuti
 Semper & infirmi est animi exiguique voluptas, 190
 Ultio. Continuo sic collige, quod vindictâ
 Nemo magis gaudet, quam femina. - - -

I 5

- - VI. Cur

185. *Senex vicinus Hymetto*] A happy expression to denote the sweetness of the excellent Socrates's temper. Hymettus was proverbial for its fine honey; and Wheeler gives us the same account of its present produce.

187. *Plurima felix*] He gives us here the whole theory of Ethics. *Errores* are deliberate sins or habits; *vitia* failings or infirmities incident to good men from complexion, situation, and the like causes; *rectum* the end of morality, perfect virtue; *paulatim* expresses its nature, as a progressive perfection; and *felix* its end, which is happiness; *prima*, its excellency, as the best kind of knowledge. The construction is this, "Sapientia prima exuit plurima vitia atque errores omnes, paulatim felix, docens rectum." Or *prima* may be taken adverbially.

192. *Nemo magis gaudet quam femina*] This must not be considered as an instance of Juvenal's usual acrimony against women. It is used as a serious argument. Weakness is one of the natural causes of revenge, which are thus enumerated by moralists, folly, pride, impotence, cowardice, ingratitude.

----- VI. Cur tamen hos tu
 Evasisse putes, quos diri conscia facti
 Mens habet attonitos, & surdo verberare cædit;
 Occultum quatiente animo tortore flagellum? 195
 Pœna autem vehemens, ac multo sævior illis,
 Quas & Cæditius gravis invenit aut Rhadamanthus,
 Nocte dieque suum gestare in pectore testem.

Spartano cuidam respondit Pythia Vates;
 Haud impunitum quondam fore, quòd dubitaret 200
 Depositum retinere, & fraudem jure tueri
 Jurando: quærebat enim, quæ Numinis esset
 Mens; & an hoc illi facinus suaderet Apollo.
 Reddidit ergò metu, non moribus; & tamen omnem
 Vocem adyti dignam templo veramq; probavit, 205
 Extinctus totâ paritèr cum prole domoque,
 Et, quamvis longâ deductis gente, propinquis.

Has patitur pœnas peccandi sola voluntas!
 Nam scelus intra se tacitum qui cogitat ullum,
 Facti crimen habet. Cedò, si conata peregit? 210
 Perpetua anxietas, nec mensæ tempore cessat;
 Faucibus

It cannot be denied that both sexes have their complexional failings: and it is in subduing, or at least in mitigating these, that the proper exercise of moral culture lies. Mr. Pope has attributed too much power to these natural propensities under the name of the *ruling passion*.

194. *Mens habet attonitos*] Lady Macbeth, when she appears in tragical exhibition, and cries "Out, damned spot, Out, I say—" "What? will these hands ne'er be clean?" gives not a stronger conception of the horrors of a bad conscience, than these inimitable lines. *Surdo* is a strong poetical expression. "Lashes, though not to be heard by the ear or seen by the eye, yet as real and anguishing, as any sensible inflictions."

197. *Cæditius gravis*] This is a severe stroke of oblique satire. Cæditius was a judge in those days remarkable for his cruelty.

Faucibus ut morbo siccis, interque molares
Difficili crescente cibo. Sed vina misellus
Exspuit: Albani veteris pretiosa senectus
Displicet. Ostendas melius; densissima ruga 215
Cogitur in frontem, velut acri ducta Falerno.

Nocte brevem si fortè indulfit cura soporem,
Et, toto versata toro, jam membra quiescunt,
Continuò templum, & violati Numinis aras,
Et (quod præcipuis mentem sudoribus urget) 220
Te videt in somnis. Tua sacra & major imago
Humanâ turbat pavidum, cogitque fateri.

Hi sunt, qui trepidant & ad omnia fulgura pallent,
Cum tonat; exanimes, primo quoque murmure cœli:
Non quasi fortuitu, nec ventorum rabie, sed 225
Iratus cadat in terras, & vindicet ignis.

Illâ nihil nocuit: curâ graviore timetur
Proxima tempestas; velut hîc dilata sereno.

Prætereà, lateris vigili cum febre dolorem
Si cœpère pati, missum ad sua corpora morbum 230
Infesto credunt à Numine; saxa Deorum
Hæc, & tela putant. Pecudem spondère facello

I 6

Balantem,

199. *Spartano cuidam*] This is an historical anecdote, or, rather, a traditionary story, which Herodotus puts into the mouth of an honest old speaker. VI. 86.

209. *Nam scelus intra se*] We have here a tenet of scripture purity; "that the heart is the seat of all true morality." Indeed the universal presence of the divine mind should be as great a restraint upon our INWARD CONCEPTIONS, as the opinion of the world usually is upon our outward actions.

225. *Fortuitu*] Or *fortuitus*, the adjective, HEN.

226. *Vindicet*] *Judicet*. HENN.

Balantem, & Laribus cristam promittere galli
 Non audent. Quid enim sperare nocentibus ægris
 Concessum? Vel quæ non dignior hostia vitâ? 235
 Mobilis & varia est fermè natura malorum.
 Cùm scelus admittunt, superest constantia; quid fas,
 Atque nefas, tandem incipiunt sentire, peractis
 Criminibus. Tamen ad mores natura recurrit
 Damnatos, fixa & mutari nescia. Nam quis 240
 Peccandi finem posuit sibi? Quando recepit
 Ejectum semel attritâ de fronte ruborem?
 Quisnam hominum est, quem tu contentum videris uno
 Flagitio? Dabit in laqueum vestigia noster
 Perfidus, & nigri patietur carceris uncum, 245
 Aut maris Ægæi rupem, scopulosque, frequentes
 Exulibus magnis. Pœnâ gaudebis amarâ
 Nominis invisi. Tandemque fatebere lætus,
 Nec surdum nec Tiresiam quenquam esse Deorum.

233. *Cristam galli*] A cock was the usual sacrifice to Æsculapius,

236. *Mobilis & varia*] This is the last excellent maxim, which we have to observe in this moral poet; the gradual progress of corruption. Surely, the most fastidious critic will allow the Christian commentator to be grave, where even a heathen poet can turn divine.

245. *Carceris uncum*] See Sat. X. 66. Or, it may signify the fetters,

S A T I R A XIV.

EN, DOCILIS SEQUITUR PROLES EXEMPLA
PARENTUM.

I. **P** LURIMA sunt, Fuscine, & famâ digna sinistra,
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit & hæres
Bullatus, parvoque eadem movet arma fritillo. 5
Nec de se melius cuiquam sperare propinquo
Concedet

This is one of the poet's graver and better pieces, upon three of the most important topics of morality. The first part illustrates the great parental duty of giving a virtuous example. The second, the great mischief of positive instruction in vice, especially in avarice. The third, by an easy and natural transition, the great folly of immoderate desire.

The last part is but a fuller explanation of a head, which he had slightly touched upon in his tenth satire, the true value and use of riches.

The tenth excels this satire only in the grandeur of its scenery. In originality of conception, native vigour of expression, and appositeness of illustration, nothing can excel the present piece.

2. *Hæsuram*] The common reading is *ac rugam*: which makes an improper mixture of metaphors.

4. *Hæres bullatus*] For the *bullæ* worn by the Roman boys, see Kennet, V. 8.

Concedet juvenis, qui radere tubera terræ,
 Boletum condire, & eodem jure natantes
 Mergere ficedulas didicit, nebulone parente
 Et canâ monstrante gulâ. Cùm septimus annus 10
 Transierit, pæro, nondum omni dente renato,
 Barbatos licet admoveas mille inde magistros,
 Hinc totidem, cupiet lauto cœnare paratu
 Semper, & à magnâ non degenerare culinâ. 14

Mitem animum, & mores, modicis erroribus æquos,
 Præcipit, atque animos servorum & corpora nostrâ
 Materiâ constare putat, paribusque elementis;
 An sævire docet Rutilus? qui gaudet acerbo
 Plagarum strepitu, & nullam Sirena flagellis 19
 Comparat, Antiphates trepidi laris, ac Polyphemus?
 Tùm

7. *Tubera terræ*] *Tuber* is a general word for any excrescence. It requires *terræ* expressed, or, by an easy implication understood, when it signifies a mushroom. This is only remarked because Ainsworth has not sufficiently distinguished the difference, though long before observed by Salmasius. PLIN. EXERCIT. 499.

8. *Boletus*] A finer kind of mushroom, for which we have no name.

10. *Canâ gulâ*] A beautiful instance of strong personification; for *gulo* *sene*.

11. *Dente renato*] Pliny observes: "Editis infantibus, primores dentes septimo gigni mense; eosdem anno septimo decidere, aliosque suffici." N. H. VII. 16.

17. *Paribusque elementis*] We have here very just and noble reflections upon the system of servitude then prevalent in the world. If we have nothing so humane in the earlier writers of Rome, we may very fairly attribute this new spirit to that Religion of Benevolence, which soon after, upon its full establishment, abolished servitude entirely among its other happy influences upon civil life.

Tum felix, quoties aliquis, tortore vocato,
 Uritur ardenti, duo propter lintea, ferro.
 Quid suadet juveni lætus stridore catenæ,
 Quem mirè afficiunt inscripta ergastula, carcer
 Rusticus? — Exspectas, ut non sit adultera Largæ 25
 Filia, quæ nunquam maternos dicere mœchos
 Tam citò, nec tanto poterit contexere cursu,
 Ut non tèr deciès respiret? Conscia matri
 Virgo fuit: ceras nunc, hâc dictante, pusillas
 Implet, & ad mœchum dat eisdem ferre cinædis. 30
 Sic natura jubet: velociùs & citiùs nos
 Corruptunt vitiorum exempla domestica, magnis
 Cum

It were to be wished that christianity had its proper influence too upon our present manners. The slave-trade may be necessary: the culture of tropical productions may require human drudges inured to a torrid climate; and, certainly, servitude is not absolutely unlawful upon gospel principles. But nothing can justify, nothing excuse the degraded state, to which modern thirst of gain reduces its hapless victims.

Very obvious regulations, established by authority, might remedy this evil; and render servitude as comfortable to those unhappy people, as voluntary labour is among ourselves to those drudges, who are obliged to labour for their daily bread by the necessary constitution of society.

20. *Antipbates—Polyphemus*] Two savages mentioned in Homer's *Odyssey*; put here for general terms, by an elegant figure. See *Sat. IV. 133.*

24. *Ergastula*] The work-house put for the slaves. *Inscripta*; they were marked, to prevent their escape; *stridore catenæ*; they were chained to their work in the fields. *Carcer* was a subterraneous work-house where others were employed in some manufactures,

Cùm fubeunt animos auct̄oribus. Unus & alter,
 Forſitan, hæc ſpernant juvenes, quibus, arte benignâ
 Et meliore luto, finxit præcordia Titan : 35
 Sed reliquos fugienda patrum veſtigia ducunt ;
 Et monſtrata diu veteris trahit orbita culpæ.

Abſtineas igitur damnandis ; hujus enim vel
 Una potens ratio eſt, ne crimina noſtra ſequantur
 Ex nobis geniti : quoniam dociles imitandis 40
 Turpibus ac pravis omnes ſumus ; & Catilinam
 Quocunque in populo videas, quocunque ſub axe :
 Sed nec Brutus erit, Bruti nec avunculus uſquam.

Nil dictu fœdum viſuque hæc limina tangat, 44
 Intra quæ puer eſt. Procul hinc, procul inde puellæ
 Lenonum, & cantus pernoctantis paraſiti !
 Maxima debetur puero reverentia. Si quid
 Turpe paras, nec tu pueri contempſeris annos :
 Sed peccaturo obſiſtat tibi filius infans !

Nam,

33. *Magnis auct̄oribus*] *Auct̄or legis* is the mover or enactor of a law. This alluſion therefore ſtrongly ſhows, that the example of parents is not only forcible like law, but awful, venerable, irreſiſtible ; *magnis*. Its ſilence is language ; its intimation, precept ; its will, authority, eſpecially in the more ductile parts of childhood and youth.

37. *Et monſtrata diu*] Dryden tranſlates this beautifully ; but changes the metaphor :

Children, like tender oſiers, take the bow,
 And, as they firſt are faſhion'd, always grow.

For theſe ſeem to be two of the few good lines, thrown in, here and there, into this ſatire, by the father ; to render the ſon's performance more paſſable.

48. *Nec tu pueri—ſed filius infans*] i. e. *Ne pueri quidem annos contempſeris*, imò, *ſilius infans te abſterreat a vitiis*. This emphatiſis is marked in the tranſlation.

Nam, si quid dignum Censoris fecerit irâ, 50
 (Quandoquidem similem tibi se non corpore tantum
 Nec vultu dederit, morum quoque filius, & cum
 Omnia deterius tua per vestigia peccet,)
 Corripies nimirum & castigabis acerbo
 Clamore, ac post hæc tabulas mutare parabis! 55
 Unde tibi frontem libertatemque parentis,
 Cum facias pejora senex, vacuumque cerebro
 Jampridem caput hoc ventosa cucurbita quærat?
 Hospite venturo, cessabit nemo tuorum:
 " Verre pavementum; nitidas ostende columnas; 60
 " Arida cum totâ descendat aranea telâ:
 " Hic lavet argentum; vasa aspera tergeat alter:"
 Vox domini fremit instantis, virgamq; tenentis.
 Ergo miser trepidas, ne, stercore fœda canino,
 Atria displiceant oculis venientis amici, 65
 Ne perfusa luto sit porticus; (& tamen uno
 Semodio scobis hæc emendat servulus unus:)
 Illud non agitas, ut sanctam filius omni
 Aspiciat sine labe domum, vitioque carentem?
 Gratum

50. *Nam*] Henninius points and reads the following lines thus;

Nam, siquid dignum Censoris fecerit irâ
 Quandoque, et similem tibi se non corpore tantum
 Nec vultu dederit, morum quoque filius, et qui, &c.

58. *Cucurbita*] The cupping-glass, the ancient remedy for all complaints arising from an inflammation of the brain.

68. *Illud non agitas*] Comparisons, drawn from common life, provided they are chosen with delicacy, or elevated by language, are peculiarly instructive. It is this allusion, that forms the beauty of fables and parables. The allusion is a sort of pleasing vehicle, that charms the fancy, while the precept is insensibly operating upon the heart, and producing its salutary effects. The allusion, in the present case, has great propriety: its delicacy, according to our modern ideas, may be disputed.

Gratum est, quòd patriæ civem populoq; dedisti, 70
 Si facis, ut patriæ sit idoneus, utilis agris,
 Utilis & bellorum, & pacis rebus agendis.
 Plurimùm enim intererit, quibus artibus & quibus
 hunc tu

Moribus instituas.—Serpente ciconia pullos
 Nutrit, & inventâ per devia rura lacertâ : 75
 Illi eadem sumptis quærunt animalia pennis.
 Vultur, jumento & canibus crucibusque relictis,
 Ad fœtus properat, partemque cadaveris affert :
 Hinc est ergò cibus magni quoque vulturis, & se
 Pascentis, propriâ cùm jam facit arbore nidos. 80
 Sed leporem, aut capream, famulæ Jovis & generosæ
 In saltu venantur aves : hinc præda cubili
 Ponitur : inde autem, cùm se matura levârit
 Progenies, stimulante fame, festinat ad illam,
 Quam primùm rupto prædam gustaverat ovo. 85

Ædificator erat Centronius, &, modò curvo
 Littore Caietæ, summâ nunc Tiburis arce,

Nunc

76. *Illi eadem sumptis*] There is a diffusion in the original, which the translator has avoided, and which he thinks ought to be avoided. For though the poet has prettily diversified his phrases under each of the three heads, as *sumptis pennis*, *facit arbore nidos*, & *matura levârit*; yet they mean but the same thing, the grown-up state of each bird.

87. *Arx*] Is sometimes, as here, the top of a mountain. Ovid Met. I. 467. Virg. G. IV. 461.

91. *Fortunæ atque Herculis ædem*] There was a beautiful temple of Hercules at Tibur, and of Fortune at Præneste. There is, therefore, a peculiar force in this circumstance to point out the builder's extravagance. GRANG.

92. *Possides*] A favourite of the emperor Claudius. Suet, XXVIII.

Nunc Prænestinis in montibus, alta parabat
 Culmina villarum, Græcis longèque petitis 89
 Marmoribus, vincens Fortunæ atque Herculis ædem;
 Ut spado vincebat Capitolia nostra Posides.
 Dum sic ergò habitat Centronius, imminuit rem,
 Fregit opes; nec parva tamen mensura relictæ
 Partis erat: totam hanc turbavit filius amens,
 Dum meliore novas attollit marmore villas. 95

Quidam, fortiti metuentem Sabbata patrem,
 Nil præter nubes & Cœli Numen adorant:
 Nec distare putant humanâ carne suillam,
 Quâ pater abstinuit: mox & præputia ponunt:
 Romanas autem soliti contemnere leges, 100
 Judaicum ediscunt & servant ac metuunt jus,
 Tradidit arcano quodcunque volumine Moses;

Non

97. *Nil præter nubes*] Juvenal, we see, with all his fine sense and all his contempt of the heathen worship, yet ridicules the Jews for holding the best article of natural religion, the *spirituality* of the divine Being. To worship a spiritual presence, was, in his gross idea, to worship the clouds and sky. Tacitus makes the same honourable mention of their creed, 'Judæi, mente solâ, unumque Deum intelligunt;'—"profanos, qui deum imagines mortalibus materiis, in species hominum effingant; summum illud et æternum, neque mutabile, neque interitum;" and yet, after this highest of compliments, as it was in fact, he cannot speak of them with common decency or common truth. Hist. V

The real fact is, the just notions, which we now have of the divine being, and which the deist pretends to draw from his reason, came originally from revelation. Reason, to be sure, is the *EYE* by which we see religious truths in their true colours and proportions: but revelation is the *LIGHT*, by which it sees. Without this light, we should sink again into our original ignorance.

99. *Mox et præputia ponunt*] What *mox* can mean, unless it be to signify the earliness of circumcision (which was always on the eighth day after the birth of the child) is hard to say; and yet, in this sense, the expression is certainly faulty.

Non monstrare vias, eadem nisi sacra colenti;

Quæsitum ad fontem solos deducere verpos.

Sed pater in causâ, cui septima quæque fuit lux 105
Ignava, & partem vitæ non attigit ullam.

II. Sponte tamen juvenes imitantur cætera: solam
Inviti quoque avaritiam exercere jubentur.

Fallit enim vitium, specie virtutis & umbrâ,

Cum sit triste habitu, vultuque & veste severum. 110

Nec dubiè, tanquam frugi, laudatur avarus,

Tanquam parvus homo, & rerum tutela suarum

Certa magis, quàm si fortunas fervet easdem

Hesperidum serpens, aut Ponticus. Adde quòd hunc, de

Quo loquor, egregium populus putat atque verendum

Artificem: "quippe his crescunt patrimonia fabris,

"Sed crescunt quocunque modo, majoraque fiunt 117

"Incude assiduâ, semperque ardente camino."

Et pater ergò animi felices credit avaros,

Qui miratur opes, qui nulla exempla beati 120

Pauperis esse putat; juvenes hortatur, ut illam

Ire viam pergant, & eidem incumbere sectæ.

Sunt quædam vitiorum elementa: his protinùs illos

Imbuit, & cogit minimas ediscere sordes.

Mox acquirendi docet insatiabile votum. 125

Servorum ventres modio castigat iniquo;

Ipse

115. *Atque verendum*] *Acquirendi.* HENN.

116. *His crescunt patrimonia fabris*] What follows, is a beautiful allegory founded upon a proverb familiar to the Latins, *Quisque suæ fortunæ faber est*. The English language has no such phrase, and cannot therefore transfuse the whole beauty of the original.

122. *Eidem incumbere sectæ*] Nothing could be more happily expressed. The word *secta* belongs to philosophers, who teach a contempt of riches. But this is not the wisdom, which the ill-judging parent wants to give his child: thriving misers are his favourite sect; their rules, the best precepts.

Ipse quoque esuriens: neque enim omnia sustinet
Mucida cœrulei panis consumere frustra; [unquam
Hesternum solitus medio servare minutal
Septembri; nec non differre, in tempora cœnæ 130
Alterius, conchem æstivi cum parte lacerti
Signatam, vel dimidio putrique filuro,
Filaque sectivi numerata includere porri.
Invitatus ad hæc aliquis de ponte negabit.

Sed quò divitias hæc per tormenta coactas? 135
Cum furor haud dubius, cum sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere fato?

Interea, pleno cum turget sacculus ore, [crescit:
CRESCIT amor nummi, quantum ipsa pecunia
Et minùs hanc optat, qui non habet. Ergò paratur 140
Altera villa tibi, cum rus non sufficit unum,
Et proferre libet fines; majorque videtur
Et melior vicina seges. Mercaris et hanc, &
Arbusta, & densâ montem qui canet olivâ.
Quorum si pretio dominus non vincitur ullo, 145
Nocte boves macri, lassoque famelica collo
Armenta ad virides hujus mittuntur aristas;
Nec priùs inde domum, quàm tota novalia sævos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quàm multi talia plorent, 150
Et quot venales injuria fecerit agros!

Sed qui sermones? Quæ fœdæ buccina famæ?
“Quid nocethoc? Inquit. Tunicam mihi malo lupini,
“ Quàm

131. *Conchem—sectivi*] See Sat. III. 277.

137. *Egenti*] *Egentis*. HENN.

146. *Nocte boves macri*] We have a similar act of oppression.
Hor. Od. II. 18. But Juvenal has the advantage beyond compari-
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rison in point of vivacity.

" Quàm si me toto laudet vicinia pago,
 " Exigui ruris paucissima farra secantem." 155
 Scilicet & morbis & debilitate carebis,
 Et luctum & curam effugies, & tempora vitæ
 Longa tibi post hæc fato meliore dabuntur;
 Si tantum culti solus possederis agri,
 Quantum sub Tatio populus Romanus arabat? 160
 Mox etiam fractis ætate, ac Punica passis
 Prælia, vel Pyrrhum immanem gladiosque Molossos,
 Tandem pro multis vix jugera bina dabantur
 Vulneribus. Merces ea sanguinis atque laboris
 Nullis visa unquam meritis minor, aut ingrata 165
 Curta fides patriæ. Saturabat glebula talis
 Patrem ipsum, turbamque casæ, quâ fœta jacebat
 Uxor, & infantes ludebant quatuor, unus
 Vernula, tres domini: sed magnis fratribus horum,
 A scrobe vel sulco redeuntibus, altera cœna 170
 Amplior, & grandes fumabant pultribus ollæ.
 Nunc modus hic agri nostro non sufficit horto.
 Inde ferè scelerum causæ; nec plura venena
 Miscuit, aut ferro grassatur sæpiùs ullum

Humanæ

176. *Indomiti] Immodici.* HENN.

ib. *Nam dives qui fieri vult, Et cito vult fieri]* This is a literal translation of an axiom of the gospel: THEY, *that will be rich, fall into temptation and a snare.*

185. *Nil vetitum fecisse volet]* The plain old Rustic speaks a great truth with much simplicity. "He, that has self-command, has no temptations to be wicked." Horace expresses this, not indeed more strongly, but more beautifully, as the majesty of ode required,

"Latiùs regnes, avidum domando

"Spiritus, quam si Lybiam remotis

"Gadibus jungas; et uterque Pœnus

"Serviat uni." Od. II. 2.

Humanæ mentis vitium, quàm sæva cupido 175
Indomiti censûs. Nam dives qui fieri vult,
Et citò vult fieri. Sed quæ reverentia legum?
Quis metus, aut pudor est unquam properantis avari?

“ Vivite contenti casulis, & collibus istis,
“ O pueri, (Marsus dicebat & Hernicus olim, 180
“ Vestinusque senex :) panem quæramus aratro,
“ Qui satis est mensis. Laudant hoc Numina ruris,
“ Quorum ope & auxilio, gratæ post munus aristæ,
“ Contingunt homini veteris fastidia quercûs.
“ Nil vetitum fecisse volet, quem non pudet alto 185
“ Per glaciem perone tegi; qui submovet Euros
“ Pellibus inverfis. Peregrina ignotaque nobis
“ Ad scelus atque nefas, quodcumque est, purpura
ducit.”

Hæc illi veteres præcepta minoribus. At nunc,
Post finem Autumni, mediâ de nocte, supinum 190
Clamorus juvenem pater excitat: “ accipe ceras,
“ Scribe, puer, vigila, causas age, perlege rubras
“ Majorum leges, aut vitem posce libello,
“ Sed caput intactum buxo, naresque pilosas
“ Annotet, & grandes miretur Lælius alas. 195
“ Dirue Maurorum attegias, castella Brigantum,
“ Ut locupletem Aquilam tibi sexagesimus annus
“ Afferat:

192. *Rubras leges*] The heads and leading principles of the civil law were painted with vermilion. Hence *rubrica*. Perf. V. 90.

193. *Vitem*] See Sat. VIII. 247.

197. *Ut locupletem aquilam*] This does not mean, that soldiers attained not a first Centurion's post, till they really reached the age of sixty; but the poet makes the father speak the strongest language of a monitor. “Think yourself happy in that line of life, though you attain not this lucrative commission till you are so old.”

"Afferat: aut, longos castrorum ferre labores
 "Si piget, & trepido solvunt tibi cornua ventrem
 "Cum lituis audita; pares, quod vendere possis 200
 "Pluris dimidio, nec te fastidia mercis
 "Ullius subeant, ablegandæ Tiberim ultra:
 "Neu credas ponendum aliquid discriminis inter
 "Unguenta & corium. Lucri bonus est odor ex re
 "Quâlibet. Illa tuo sententia semper in ore 205
 "Versetur, Diis atque ipso Jove digna, Poëtæ:
 "Unde habeas, quærit nemo, sed oportet habere."
 "Hoc monstrant vetulæ pueris poscentibus affem;
 "Hoc discunt omnes ante Alpha & Beta puellæ."

Talibus instantem monitis quemcunque parentem 210
 Sic possem affari: dic, o vanissime, quis te
 Festinare jubet? Meliorem præsto magistro
 Discipulum. Securus abi: vincêris, ut Ajax
 Præterit Telamonem, ut Pelea vicit Achilles.
 Parcendum est teneris; nondum implevêre medullas 215
 Nativæ mala nequitiae: cùm pectere barbam
 Cœperit, & longi mucronem admittere cultri;

Falsus

197. *Locupletem aquilam*] Aquila, the Roman standard, is put here for the commission of a first Centurion, or Primipilus, who had the care of it. Kennet, IV. 7.

199. *Solvunt tibi cornua ventrem*] This idea, indelicate as it is, is well adapted to the character of the covetous speaker, who wished to stimulate his son by any motive either of shame or interest.

204. *Lucri bonus est odor*] This alludes to the story of Vespasian and his amiable son Titus. Suet. Vesp. XXXIII.

206. *Poetae*] A line from the poet Ennius.

208. *Poscentibus affem*] Grangæus prefers this reading; though the Schollast has *repentibus affae*, and says *affa* is the same as *nutrix*.

Falsus erit testis, vendet perjuriam summam
 Exiguam, Cereris tangens aramque pedemque.
 Elatam jam crede nurum; si limina vestra 220
 Mortiferam cum dote subit. Quibus illa premetur,
 Per somnum, digitis! Nam, quæ terræque marique;
 Acquirenda putas, brevior via conferet illi.
 Nullus enim magni sceleris labor. "Hæc ego nunquam
 "Mandavi, (dices olim,) nec talia suasi:" 225
 Mentis causa malæ tamen est, & origo penes te.
 Nam quisquis magni censûs præcepit amorem,
 Et lævo monitu pueros producit avaros:
 Et qui per fraudes patrimonia conduplicare
 Dat libertatem, & totas effundit habenas 230
 Curriculo; quem si revoces, subsistere nescit,
 Et, te contempto, rapitur, metisque relictis.

Nemo satis credit tantum delinquere, quantum
 Permittas: adeo indulgent sibi latius ipsi.
 Cum dicis juveni; "stultum, qui donet amico, 235
 "Qui paupertatem levet attollatque propinqui;"
 Et spoliare doces, & circumscribere, & omni
 Crimine divitias acquirere, quarum amor in te est,
 Quantum erat patriæ Deciorum in pectore, quantum
 Dilexit Thebas, si Græcia vera, Menæceus; 240
 In quarum sulcis legiones dentibus anguis
 Cum clypeis nascuntur, & horrida bella capeffunt
 Continuo, tanquam & tubicen surrexerit una.
 Ergo ignem, cujus scintillas ipse dedisti,
 Flagrantem latè, & rapientem cuncta videbis: 245
 Nec tibi parceretur misero, trepidumque magistrum
 In caveâ magno fremitu leo tollet alumnus.

Nota Mathematicis genesis tua: sed grave tardas
 Expectare colos. Morieris, flamine nondum
 Abrupto. Jam nunc obstat, & vota moraris; 250
 Jam

228. *Et lævo*] The word *et* is not conjunctive but illustrative in this sentence, and in the following *et totas*.

Jam torquet juvenem longa & cervina senectus.
 Ocyùs Archigenem quære, atque eme quod Mithridates
 Composuit, si vis aliam decerpere ficum,
 Atque alias tractare rofas. Medicamen habendum est,
 Sorbere ante cibum quod debeat aut pater aut Rex. 255

III. Monstro voluptatem egregiam, cui nulla theatra,
 Nulla æquare queas Prætoris pulpita lauti,
 Si spectes, quanto capitis discrimine constent
 Incrementa domûs, æratâ multus in arcâ
 Fiscus, & ad vigilem ponendi Castora nummi; 260
 Ex quo Mars Ultor galeam quoque perdidit, & res
 Non potuit servare suas.—Ergò omnia Floræ,
 Et Cereris licet, & Cybeles aulæa relinquo;
 Tanto majores humana negotia ludi!
 An magis oblectant animum jactata petauro 265
 Corpora, quiqui solent rectum descendere funem,
 Quàm tu, Coryciâ semper qui puppe moraris
 Atque habitas, Coro semper tollendus & Austro,
 Perditus; ac vilis sacci mercator olentis;
 Qui gaudes pingue antiquæ de littore Cretæ 270
 Passum, & municipes Jovis advexisse lagenas?

Hic

257. *Prætoris pulpita*] The prætor's chariot was remarkably high. Sat. X. 36.

271. *Municipes Jovis lagenas*] So *municipes Crispini Siluros* by way of contempt. IV. 33.

281. *Reverti*] The best guesser is the best interpreter here. Most commentators consider *tenso folle* & *tumidâ alutâ* as synonymous, for, "a full moneyed purse." But (besides the redundancy) if *aluta* means, a purse, it must be governed of *superbus*, and there will then remain no word, on which *vidisse* can depend. Let us try another way. Cæsar tells us (B. G. III. 13.) that *aluta* "fine tanned leather" was used by the Gauls for sails, as better adapted than other materials to their boisterous seas. May it not then be reasonably supposed, that the Roman merchants, who traversed the
 same

Hic tamen, ancipiti figens vestigia plantâ,
 Victum illâ mercede parat, brumamque, famemque
 Illâ recte cavet: tu propter mille talenta,
 Et centum villas temerarius.—Aspice, portus 275
 Et plenum magnis trabibus mare! Plus hominum est
 In pelago. Veniet classis quocumque vocârit [jam
 Spes lucri; nec Carpathium, Gætulaq; tantum
 Æquora transiliet: sed, longè Calpe relicta,
 Audiet Herculeo stridentem gurgite Solem. 280
 Grande operæ pretium est, ut tenso folle reverti
 Inde domum possis, tumidâque superbus alutâ
 Oceani monstra & juvenes vidisse marinos!

Non unus mentes agitat furor. Ille, sororis
 In manibus, vultu Eumenidum terretur & igni. 285
 Hic, bove percusso, mugire Agamemnona credit,
 Aut Ithacum. Parcat tunicis licet atq; lacernis,
 Curatoris eget, qui navem mercibus implet
 Ad summum latus, & tabulâ distinguitur undâ;
 Cum sit causa mali tanti & discriminis hujus 290
 Concisum argentum in titulos faciesque minutas!

K 2

Occurrunt

same seas, made use of similar materials, and that the sails are figuratively put for the ships? The construction stands thus: "et superbus vidisse oceani monstra juvenesque marinos, vectus tuâ nave, tumidam alutam pro velis habente." This sense is just hinted by Lubin, though not insisted upon by him; and is now, too, proposed with diffidence, as *alutâ* may be the abl. absolute, *existente* understood.

283. *Juvenes vidisse marinos*] This is meant to ridicule the humour of travellers, who have in all ages delighted to amaze the weak and credulous with marvellous tales, "of antres vast, and deserts idle, hills whose heads touch heaven, and men whose heads do grow beneath their shoulders," as Shakespear speaks in Othello.

291. *Concisum*] A ludicrous image of money, *Titulos* the inscription, *faciesque minutas* the monarch's head,

Occurrunt nubes & fulgura ; “ solvite funem,”
 (Frumenti dominus clamat, piperisque cœemptor ;)
 “ Nil color hic cœli, nil fascia nigra minatur :
 “ Æstivum tonat.” Infelix, hâc forsitan ipsâ 295
 Nocte cadet fractis trabibus, fluctuque premetur
 Obrutus, & zonam lævâ morsuque tenebit.
 Sed, cujus votis modò non suffecerat aurum,
 Quod Tagus & rutilâ volvit Pactolus arenâ,
 Frigida sufficient velantes inguina panni, 300
 Exiguusque cibus, mersâ rate naufragus affem
 Dum rogat, & pictâ se tempestate tuetur.

Tantis parta malis, curâ majore metuque
 Servantur. MISERA est magni custodia censûs.
 Dispositis prædives hamis vigilare cohortem 305
 Servorum noctu Licinas jubet, attonitus pro
 Electro, signisque suis, Phrygiâque columnâ,
 Atque ebore, & latâ testudine. Dolia nudi
 Non ardent Cynici. Si fregeris, altera fiet
 Cras domus ; aut eadem plumbo commissa manebit.
 Sensit Alexander, testâ cum vidit in illâ 310
 Magnum habitatorem, quanto felicior hic, qui
 Nil cuperet, quàm qui totum sibi posceret orbem,
 Passurus gestis æquanda pericula rebus.
 Nullum numen habes, si sit prudentia : nos te, 315
 Nos facimus, Fortuna, Deam.—“ Mensura tamen quæ
 “ Sufficiat censûs,” si quis me consulat, edam.
 In quantum sitis atque fames & frigora poscunt :
 Quantum,

293. *Coemptor*] *Coempti*. HENN. *Coemo* signifies “to buy up from all quarters” and denotes the general merchant.

318. *In quantum*] An elegant Græcism : Εἰς ὅσον γ' ἐγὼ σθένω
 Soph. Phil. 1445.

Quantum, Epicure, tibi parvis suffecit in hortis :
 Quantum Socratici ceperunt antè Penates. 320
 Nunquam aliud natura, aliud sapientia dicit.

Acribus exemplis videor te claudere : misce
 Ergò aliquid nostris de moribus : effice summam,
 Bis septem Ordinibus quam lex dignatur Othonis.
 Hæc quoque si rugam trahit, extenditque labellum ;
 Sume duos Equites, fac tertia quadringenta. [325
 Si nondum implevi gremium, si panditur ultra ;
 Nec Cræsi fortuna unquam, nec Persica Regna
 Sufficient animo, nec divitiæ Narcissi ;
 Indulsit Cæsar cui Claudius omnia, cujus 330
 Paruit imperiis, uxorem occidere jussus.

325. *Extenditque labellum*] The act of froward children, disgusted at their meat ; and it puts the insatiable desire of the miser in the most contemptible point of view. The phrase is rather low in English ; but the idea too valuable, to be lost.

331. *Uxorem*] Messalina the empress mentioned in the tenth satire.

S A T I R A XV.

DELIRAT PIETAS: HOMINEM VORAT:
IBIN ADORAT.

I. **Q**UIS nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus Ibim.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ, 5
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hîc piscem fluminis, illic

Oppida

The purpose of this satire is to ridicule Egypt, in detestation of Crispinus (as we may suppose) a native of that country. If the barbarity, which makes the principal subject of the piece, be a real fact; the poet treats it in a more ludicrous manner, than the horror of the deed well admits. But the conclusion springs naturally out of the subject, and contains excellent reflections upon that social instinct and tenderness of feeling, which distinguishes man from the other animal inhabitants of this globe.

The first part treats of some ridiculous superstitions of the Egyptians; and finely, by way of contrast, prepares us for the barbarous act; which he opens in the second part; describes in the third; and exaggerates in the fourth. But the principal merit, as was mentioned before, lies in the fifth part, which is the conclusion.

5. *Memnon*] This statue is still in being. Pocock's Travels. It was thrown down by an earthquake, as Strabo in his seventeenth book says, but, as Pausanias says, by the order of Cambyfes,

Oppida tota canem venerantur, nemo Dianam.
 Porrum & cepe nefas violare ac frangere morsu.
 O sanctas gentes, quibus hæc nascuntur in hortis 10
 Numina! Lanatis animalibus abstinet omnis
 Mensa. Nefas illic fœtum jugulare capellæ:
 Carnibus humanis vesci licet. - - -

- - - - - II. Attonito cùm
 Tale super cœnam facinus narraret Ulysses
 Alcinoò, bilem aut risum fortasse quibusdam 15
 Moverat, ut mendax aretalogus. "In mare nemo
 "Hunc abicit, sævâ dignum verâque Charybdi,
 "Fingentem immanes Læstrygonas atq; Cyclopas?
 "Nam citiùs Scyllam, vel, concurrentia saxa,
 K 4 "Cyaneas,

bysses, that he might examine the mechanism by which he supposed it uttered its sounds. Strabo says, he heard this sound himself; but passes it over as a probable piéce of craft, unworthy of much notice.

ib. *Chordæ resonant*] *Non re verâ chordæ, sed statua ebordarum cytharæ instar resonabat.* GRANG.

Authors differ much in their accounts of this fact. Tacitus uses the phrase, *vocalem sonum edens*; Pliny, *crepare*; Philostratus, *φθεγγεσθαι*; Strabo *ψοφος ὡς ἀν πληγῆς 8 μεγάλης*. The common notion, therefore, that he actually held a harp in his hand, seems to be an error. Tac. A. II. 61. Plin. XXXVI. 7. Philost. VI. 3. Strabo, XVII. p. 1170.

7. *Illic cæruleos*] Brodæus wishes to read *Æluros*. "Cats;" which were such sacred objects of worship among the Egyptians, that it is a wonder the poet should omit this respectable order of celestial beings; whereas there are scarce any proofs at all, that they worshipped any sea-fish. But the reading wants MS. authority; and the guilt of irreverent neglect must still lie heavy on the poet's memory, until some happier critic arises, to relieve him.

"Cyaneas, plenos & tempestatibus utres 20

"Crediderim, aut, tenui percussum verbere Circes,

"Et cum remigibus grunnisse Elpenora porcis.

"Tam vacui capitis populum Phæaca putavit?"

Sic aliquis meritò nondum ebrius, & minimum qui

De Corcyræâ temetum duxerat urnâ.

25

Solus enim hoc Ithacus nullo sub teste canebat.

Nos miranda quidem, sed nuper Consule Junio

Gesta, super calidæ referemus mœnia Copti:

Nos vulgi scelus, & cunctis graviora cothurnis. [30

Nam scelus a Pyrrhâ, quanquam omnia sformata volvas,

Nullus

20. *Cyaneas*] The word *Cyaneas*, by a gross error against syntax and prosody, runs through the common editions, Henninius's not excepted. But *Cyaneæ* (*κυανεαί*) has *insulæ* (*νησοί*) understood:

"Hinc iter ad Ponti caput, errantesque per altum

"Cyaneas." Val. Flac. IV. 562.

The poet means to ridicule Homer's marvellous fables in the *Odyssey*.

25. *Temetum*] An old word, for strong wine; well explained by Ainsworth.

27. *Consule Junio*] See the Chronology, A. D. 119.

28. *Coptus*] This town is mentioned, as being well known; the metropolis of the Upper Egypt. Ombi and Tentyra were smaller towns in this district. The Ombians adored crocodiles; the Tentyrites hated, hunted, and killed them, where they could; and, according to Strabo, (B. XVII. p. 1169.) acquired the art of taming them.

36. *Numina vicinorum Odit uterque locus*] The unbeliever may learn hence to see the error of one favourite article of his creed; namely, that persecution is of christian original. We have here a heathen persecution. History furnishes many more instances. In fact, persecution never comes from religion, but from that corruption, which religion was meant to remove; but which, amidst

Nullus apud Tragicos populus facit. Accipe, nostro
Dira quod exemplum feritas produxerit ævo.

III. Inter finitimos vetus atque antiqua simulas,
Immortale odium, & nunquam sanabile vulnus
Ardet adhuc, Ombos & Tentyra. Summus utrinque
Inde furor vulgo, quòd Numina vicinorum [35
Odit uterq; locus; cum solos credat habendos
Esse Deos, quos ipse colit. Sed, tempore festo
Alterius populi, rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus; ne 40
Lætum hilaremque diem, ne magnæ gaudia cœnæ
Sentirent, positis ad templa & compita mensis,

K 5

Pervigil-

amidst the necessary freedom of the human will, too often unhappily gets the better of its heaven-sent antidote.

The bigot, at the same time, it is hoped, will learn the necessity of candour. Nothing can throw a finer ridicule upon religious persecution than the following story.

The Ombians, as we have seen in the preceding note, were so sottishly stupid as to worship the most noxious of all animals, the crocodile. The Tentyrites were more enlightened; and with just policy destroyed, as much as they could, a common pest, which spared its worshippers no more than others. Here was a serious difference of faith. The Tentyrite thought the Ombian a fool; the Ombian thought the Tentyrite profane. Here, of course, a separate communion took place: the selfish passions intermixed; a mutual distaste ensued; from distaste they proceeded to hatred; from hatred to acts of hostility; and these terminated in the worst of outrages. What a tragi-comic scene! The orthodox Tentyrite got the day, and had the pleasure for once of enjoying a noble *auto de Fé*; and we, in return, loathe him with all his laurels upon his brow!

There is, to be sure, a truth of principle, as there is of morals. But the furious bigot, though he should happen to be right in opinion, is wrong in practice. In our present imperfect state, it is benevolence that must form the bond that connects mankind.

39. *Alterius populi*] The feast was kept at Ombi. But as the poet chose not to let his reader into this secret in the beginning of his story, it was equally unnecessary to notice it in the translation,

Pervigilique toro, quem nocte ac luce jacentem
 Septimus interea Sol invenit. Horrida sanè
 Ægyptus: sed luxuriâ, quantum ipse notavi, 45
 Barbara famoso non cedit turba Canopo.
 Adde quodd & facilis victoria de madidis &
 Blæsis, atque mero titubantibus. Inde virorum
 Saltatus nigro tibicine, qualiacunque
 Unguenta, & flores, multæque in fronte coronæ: 50
 Hinc jejunum odium.—Sed jurgia prima sonare
 Incipiunt animis ardentibus: hæc tuba rixæ.
 Dein clamore pari concurritur; &, vice teli,
 Sævit nuda manus: paucæ sine vulnere malæ:
 Vix cuiquam aut nulli toto certamine nasus 55
 Integer. Aspiceres jam cuncta per agmina vultus
 Dimidios, alias facies, & hiantia ruptis
 Offa genis, plenos oculorum sanguine pugnos.

Ludere

45. *Quantum ipse notavi*] This passage makes it clear, that Juvenal was once in Egypt; and, consequently, establishes, in some measure, the tradition handed down by the grammarians, that he was banished into that country by Domitian, for that hemistick in the seventh, *Quod non dant proceres, dabit bistris*.

As for the time of the transaction mentioned in this satire, see the Chronology. A. D. 119.

48. *Inde virorum saltatus*] There is a beautiful personification in this passage, well adapted to mock-heroic, the prevailing stile of this satire.

58. *Plenos oculorum sanguine pugnos*] i. e. *oculos pugnis effossos*: for he is here speaking of the sufferers.

64. *Seditiõni*] Henninius's reading; for *seditione*. A happy correction. *Domesicus* has this sense, Sat. IX. 14. and may govern a dative, like *familiaris*.

65. *Quales et Turnus et Ajax*] *Torserunt*, understood. The common reading is *quali se Turnus et Ajax*, and supposes *defenderunt* to be understood: an ellipsis, scarce allowable by any rules of construction.

Ludere se credunt ipsi tamen, & pueriles
 Exercere acies, quòd nulla cadavera calcent. 60
 Et sanè quòd tot rixantis millia turbæ,
 Si vivunt omnes! Ergò acrior impetus, & jam
 Saxa inclinatis per humum quæsitæ lacertis
 Incipiunt torquère, domestica seditioni
 Tela; nec hunc lapidem, quales et Turnus, & Ajax; 65
 Vel quo Tydides percussit pondere coxam
 Æneæ; sed quem valeant emittere dextræ,
 Illis dissimiles, & nostro tempore natæ.
 Nam genus hoc viyo jam decrefcebat Homero:
 Terra malos homines nunc educat, atque pufillos. 70
 Ergò Deus quicunque aspexit, ridet & odit.

A diverticulo repetatur fabula. Postquam,
 Subfidiis aucti, pars altera promere ferrum
 Audet, & infestis pugnam instaurare sagittis;
 Terga fugæ celeri præstantibus omnibus, instant, 75
 Qui vicina colunt umbrosæ Tentyra palmæ.

K 6.

Labitur

69. *Homero*] He is here ridiculing the poetical account of the decrease of human strength. This account, ridiculous as it is in its poetical dress, seems to be founded upon the tradition of Antediluvian longevity.

71. *Ridet et odit*] Swift, who never knowingly *stole a hint* (as he truly says of himself) either had this in his mind or was led by similarity of genius, when he put these words into the mouth of his mighty king of Brobdignag. "I cannot, says he to Gulliver, "but conclude the bulk of your natives to be the most pernicious "race of *little odious vermin*, that nature even suffered to crawl upon "the surface of the earth."

76. *Qui vicina colunt umbrosæ Tentyra palmæ*] Salmasius observes, there is here a manifest error, either in the poet or his transcribers. These towns lie at too great a distance from each other to admit of such a fray as is described in this place. Ombi lay in the highest part of Egypt, not far from Siene, on the eastern side of the Nile; Tentyra much lower, separated by many intermediate govern-
 ments.

Labitur hic quidam, nimiâ formidine cursum
Præcipitans, capiturque: ast illum, in plurima sectum
Frustra ac particulas, (ut multis mortuus unus
Sufficeret,) totum corrosis ossibus êdit 80

Victrix turba; nec ardenti decoxit ahenò,
Aut verubus: longum usque adeò, tardumque putavit
Expectare focos, contenta cadavere crudo!

Hic gaudere libet, quòd non violaverit ignem,
Quem, summâ cœli raptum de parte, Prometheus 85
Donavit terris. Elemento gratulor, & te
Exultare reor. Sed qui mordere cadaver
Sustinuit, nihil unquam hâc carne libentiùs edit.

Nam scelere in tanto ne quæras, & dubites, an
Prima voluptatem gula senserit: ultimus autem 90
Qui stetit, absumpto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.

IV. Vascones, ut fama est, alimentis talibus usi
Produxere animas: sed res diversa; sed illic
Fortunæ invidia est, bellorumque ultima, casus 95
Extremi, longæ dira obsidionis egestas.

Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi: sicut modò dicta mihi gens,

Post

ments or *vomoi*, on the western side of the river. He supposes, then, that the poet alludes to a similar quarrel that happened about this time between Oxyrynchis and Cynopolis, (mentioned by Plutarch de Is. and Osir.) and that he changed the names for the sake of the metre.

He observes too, that there was a small town called Pappa or Pampa not far from Tentyra; and he proposes, again, to read Pampæ for palmæ, as palma for palmetum is, he thinks, incongruous. Plin. Exerc. p. 319.

But in this latter part the great critic is asleep. "Tentyra near the shady Pampa (a little village)" is just the same nonsense, as
"London

Post omnes herbas, post cuncta animalia, quicquid
Cogebat vacui ventris furor, (hostibus ipsis 100
Pallorem ac maciem & tenues miserantibus artus,)
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare quisve
Deorum

Urbibus abnuerit, dira atque immania passis;
Et quibus ipsorum poterant ignoscere manes, 105
Quorum corporibus vescebantur?—Melius nos
Zenonis præcepta monent. "Nec enim omnia, quædam
"Pro vitâ facienda putat." Sed Cantaber unde
Stoïcus, antiqui præsertim ætate Metelli? [110
Nunc totus Graias, nostrasque habet orbis Athenas.
Gallia caufidicos docuit facunda Britannos:
De conducendo loquitur jam Rhetore Thule.

Nobilis ille tamen populus, quem diximus; &, par
Virtute atque fide, sed major clade, Saguntus,
Tale quid excusat. Mæotide sævior arâ 115
Ægyptus. Quippe illa nefandi Taurica sacri
Inventrix homines (ut jam, quæ carmina tradunt,
Digna fide credas) tantum immolat: ulterius nil
Aut gravius cultro timet hostia. Quis modò casus
Impulit hos? Quæ tanta fames, infestaque vallo 120
Arma coëgerunt, tam detestabile monstrum
Audere?

"London near Chelsea" would be in modern language. Why may we not suppose, that there were two Tentyra's, and that the description "near to the shady palms" was meant to distinguish it from the better-known Tentyra on the western side the river?

It is necessary to take notice of such difficulties, though accuracy in them is not generally necessary.

84. *Hic*] The common reading is *binc*.

107. *Nec enim omnia, quædam*] This form of expression is clearer. Sat. VI. 356.

Audêre? Anne aliam terrâ Memphitide siccâ
 Invidiam facerent nolenti surgere Nilo?
 Quâ nec terribiles Cimbri, nec Brittones unquam,
 Sauromatæque truces, aut immanes Agathyrsi, 125
 Hâc fævit rabie imbelli & inutile vulgus,
 Parvula fœtilibus solitum dare vela phaselis,
 Et brevibus pictæ remis incumbere testæ.
 Nec pœnam sceleri invenies, nec digna parabis
 Supplicia his populis, in quorum mente pares sunt 130
 Et fimiles ira atque fames. - - -

- - - - - V. Mollissima corda
 Humano generi dare se natura fatetur,
 Quæ lacrymas dedit: Hæc nostri pars optima sensûs.
 Plorare ergò jubet casum lugentis amici,
 Squaloremq; rei, pupillum ad jura vocantem 135
 Circumscriptorem, cujus manantia fletu
 Ora puellares faciunt incerta capilli.
 Naturæ imperio gemimus, cùm funus adultæ
 Virginis

122. *Anne aliam—invidiam*] The translation gives the commonly received sense. But the words admit of another, which seems more obvious, and is adopted by some. "What could they have done more (by way of sacrifice or resentment) if the Nile had refused to overflow with its usual fecundity?" —It is said, that Busiris offered a human sacrifice upon such an occasion.

124. *Brittones*] Said to be a people of Germany, though Geographers mention no tribe of that name. The learned Markland, therefore, seems to be right; who wishes to read *Teutones*. The Cimbri and Teutones were neighbours, and invaded Rome together, in the time of Marius.

140. *Minor igne regi*] Children, who died before the seventh month, when the teeth begin to appear, were not burnt upon the funeral pile, but interred. GRANG.

141. *Cereris Sacerdos*] The Eleusinian mysteries were celebrated with great purity. See Potter's Greek Antiq. vol. I. p. 389.

Virginis occurrit, vel terrâ clauditur infans, [140
 Et minor igne rogi. Quis enim bonus, aut face dignus
 Arcanâ, qualem Cereris vult esse Sacerdos,
 Ulla aliena sibi credat mala? Separat hoc nos
 A grege mutorum, atque ideò (venerabile soli
 Sortiti ingenium, divinorumque capaces,
 Atque exercendis capiendisq; artibus apti,) 145
 Sensum a cœlesti demissum traximus arce,
 Cujus egent prona, & terram spectantia. Mundi
 Principio indulsit communis conditor illis
 Tantùm animas, nobis animum quoque; mutuus ut nos
 Affectus petere auxilium, & præstare juberet, 150
 Dispersos trahere in populum, migrare vetusto
 De nemore, & proavis habitatas linquere sylvas;
 Ædificare domos, laribus conjungere nostris
 Tectum aliud, tutos vicino limine somnos
 Ut collata daret fiducia; protegere armis 155
 Lapsum, aut ingenti nutantem vulnere civem;
 Communi

142. *Hoc*] Others read *bæc*, agreeing with *natura*; but this embarrasses the sense.

143. *Ideo*] *Ob eam rem*; scilicet, ut a bestiis differremus. BRITAN.

144. *Divinorumque capaces*] The poet places the dignity of man in two things; religious knowledge, and a capacity for the civil arts of life.

146. *Sensum a cœlesti*] This agrees with the scripture account of the creation. We have the same as early as Ovid,

“Pronaque cum spectent animalia cætera terram

“Os homini sublime dedit, cœlumque tueri

“Jussit, et erectos ad sidera tollere vultus.” Met. I. 85.

149. *Mutuus affectus*] The poet seems in this place to have laid down the just outlines of society. *Mutuus affectus* is that social instinct which Cicero and Grotius consider as the first principle of society; *animus* is the reason that directs it; and the other parts *petere auxilium, dispersos trahere, &c.* are the mutual wants and necessities, upon which Puffendorf principally builds his theory. But either the translator does not understand the passage, or the author expresses himself in an embarrassed manner.

Communi dare signa tubâ, defendier îsdem
Turribus, atque unâ portarum clave teneri.

Sed jam serpentum major concordia : parcit
Cognatis maculis similis fera. Quando leoni 160
Fortior eripuit vitam leo ? Quo nemore unquam
Expiravit aper majoris dentibus apri ?

Indica tigris agit rapidâ cum tigride pacem
Pèrpetuam : sævis inter se convenit urfis.
Ast homini ferrum lethale incude nefandâ 165

Produxisse parum est, cùm, rastra & farcula tantùm
Assueti coquere, & marris ac vomere lassî,
Nescierint primi gladios excudere fabri.

Aspicimus populos, quorum non sufficit iræ
Occidisse aliquem ; sed pectora, brachia, vultum 170
Crediderint genus esse cibi. Quid diceret ergò,
Vel quò non fugeret, si nunc hæc monstra videret
Pythagoras, cunctis animalibus abstinuit qui,
Tanquam homine, & ventri indulsit non omne legumen ?

170. *Vultum*] There is a beautiful climax here, which the translation pretends not to copy. *Vultus* implies the most sacred and distinguishable feature of man. See note 146.

173. *Pythagoras*] Great wits, like great liars, should have good memories. Pythagoras's whimsical ideas with regard to food are spoken of here with great respect, because this answered the poet's present purpose. He should have recollected that he ridiculed a similar superstition in the Egyptians, (line 11.) and that Pythagoras probably borrowed his notions from that nation.

S A T I R A XVI.

DENIQUE MILITIAM FICTIS HEIC LAUDIBUS
EFFERT.

QUIS numerare queat felicis præmia, Galle,
Militiæ? Nam, si subeantur prospera castra,
Me pavidum excipiat tyronem porta secundo
Sidere. Plus etenim fati valet hora benigni,
Quam si nos Veneris commendet epistola Marti, 5
Et Samiâ genitrix quæ delectatur arenâ.

Commoda

This satire is an ironical encomium upon the military; but with the serious purpose of showing the insolence and other faults which marked them, at a time, when the necessities or corruptions of the empire rendered them of too great weight in the constitution.

The Scholiast says, that some of the ancients doubted its authenticity. Some moderns have entertained similar scruples. But there are various phrases in it, which plainly speak the hand of Juvenal. Of this sort are *Veneris commendet epistola Marti*—*grandes suræ*—*ignum corde Vagelli*—*Fusco micturiente*—*longo suffamine litis*—*lentâque fori pugnâ*—*arenâ*, and particularly *Vana supervacui dicens chiographa ligni*, a whole verse of his own, used Sat. XIII. 137. But the conclusion is so abrupt, that the satire seems to be only a fragment.

3. *Me pavidum*] The force of this clumsy sentence lies not in *felix* and *prospera* taken in opposition, as Henninius thinks, but in *pavidum* taken in opposition; thus: "The advantages of happy warfare are so great, that if the stars promised me success in that line of life (*prospera castra*;) no fears or inexperience (*pavidus* tyro) should keep me out of it."

ib. *Porta*] The Roman camp had two gates: the front gate, called *Prætoria*; the back gate, *Decumana*.

6. *Et Samia genatrix*] Juno, who was born at Samos.

Commoda tractemus primùm communia; quorum
 Haud minimum illud erit, ne te pulsare togatus
 Audeat: imò, etsi pulsetur, dissimulet, nec
 Audeat excussos Prætori ostendere dentes, 10
 Et nigram in facie tumidis livoribus offam,
 Atque oculos, Medico nil promittente, relictos.
 Bardiacus Judex datur hæc punire volenti;
 Calceus, & grandes magna ad subsellia suræ;
 Legibus antiquis castrorum, & more Camilli 15
 Servato, miles ne vallum litiget extra,
 Et procul a signis. Justissima Centurionum
 Cognitio est igitur de milite; nec mihi deerit
 Ultio, si justæ defertur causa querelæ!
 Tota cohors tamen est inimica, omnesq; manipuli 20
 Consensu magno officiant. "Curabitis, ut sit
 Vindicta gravior quam injuria." Dignum erit ergò
 Declamatoris Mutinensis corde Vagellî;
 Cum duo crura habeas, offendere tot caligatos,
 Millia clavorum.—Quis tam procul absit ab urbe? 25
 Præterea, quis tam Pylades, molem aggeris ultrà
 Ut veniat? lacrymæ siccentur protinùs, & se
 Excusaturos non solitemus amicos.

"Da

8. *Togatus*] A townsman or citizen, in opposition to *miles*.
Domi togam, militiæ sagum gerebant. DELPH.

13. *Bardiacus Judex*] An officer, like our judge advocate;
 either of barbarous extraction (for the Romans recruited their
 armies from the provinces) or dressed in a coarse Gallic cloak, called
bardocucullus.

14. *Grandes suræ*] The centurions who sat upon the bench with
 the above judge, as assessors; just as the *Judices Selecti* aided the
 prætor in the civil courts, alluded to Sat. XIII. 4.

There is a strong personification in calling them "all legs and
 shoes." The *Caliga* the soldier's shoe was explained Sat. III. 306.

The centurions were chosen for their strength, as we also see
 Sat. XIV. 194.

“Da testem,” judex cum dixerit: audeat ille
Nescio quis, pugnoscui vidit, dicere; “Vidi;” 30
Et credam dignum barbâ, dignumque capillis
Majorum. Citiùs falsum producere testem
Contra Paganum possis, quàm vera loquentem
Contra fortunam armati contraque pudorem. [35

Præmia nunc alia, atque alia emolumenta notemus
Sacramentorum. Convallem ruris aviti
Improbis aut campum mihi si vicinus ademit,
Aut sacrum effodit medio de limite saxum,
Quod mea cum patulo coluit puls annua libo,
Debitor aut sumptos pergit non reddere nummos, 40
Vana supervacui dicens chirographa ligni;
Expectandus erit, qui lites inchoet, annus
Totius populi: sed tunc quoque mille ferenda
Tædia, mille moræ: toties subsellia tantùm
Sternuntur; jam facundo ponente lacernas 45
Cæditio, & Fusco jam micturiente: parati
Digredimur, lentâque fori pugnamus arenâ.
Ast illis, quos arma tegunt & balteus ambit,
Quod placitum est, illis præstatur tempus agendi;
Nec res atteritur longo sufflamine litis. 50

Solis prætereà testandi militibus jus
Vivo patre datur. Nam quæ sunt parta labore
Militiæ,

33. *Paganus*] This is sufficiently explained in Ainsworth.

42. *Annus totius populi*] A definite space of time for an indefinite, like Terence: *Dum moliantur, dum comuntur, annus est.* Causes were tried in course; and, therefore, the whole people, who had any concern with the courts, must have waited long, before any process could commence. LUB. HOL.

46. *Cæditius—Fuscus*] Two judges, the first noted for his cruelty, the second for drunkenness: mentioned before in the twelfth and thirteenth satires.

Militiæ, placuit non esse in corpore censûs,
 Omne tenet cujus regimen pater. Ergò Coranum,
 Signorum comitem, castrorumque æra merentem, 55
 Quamvis jam tremulus captat pater. Hunc labor æquus
 Provehit, & pulchro reddit sua dona labori !

Ipsius

54. *Coranus*] A fictitious name for any wealthy fool; from Hor. Sat. II. 5.

56. *Jam tremulus captat pater*] The translation differs from the common comments. Surely, Juvenal meant not the ridicule should fall upon the father, but the son.

57. *Pulchro reddit sua dona labori*] Read *reddi* for *reddit*, and point it thus;

“ Hunc labor æquus

“ Provehit: et pulchro reddi sua dona labori,

“ Ipsius certè ducis hoc referre videtur:

“ Ut qui, &c.”

This makes good sense, whereas *labor reddit dona labori* seems exceedingly incongruous. BRIT. It may be added, that this conjectural reading makes the satire, also, perfectly complete.

All subsequent commentators have neglected this correction, and yet take no notice of the difficulty. According to the common reading *hunc* must relate to the son, and *reddit* must have *pater* understood for its nominative. This construction is harsh, but necessary.

58. *Ipsius certè ducis*] This must be understood ironically (according to the common reading) if we suppose the satire perfect. For *phalæx* and *torques* cannot, seriously, be supposed to be the ultimate rewards of military service. But, as the poet could not prudently suppose that the Roman empire was capable of subsisting without standing armies, it seems most probable that this satire is imperfect, and that something, similar to what is expressed in the translation, has been lost. This concludes the present satire exactly in the spirit of the fourth. It recapitulates the several grievances mentioned before, and dismisses them, in the spirit of the fourth, with detestation. The sense would stand thus, in Latin;

“ Attamen,

Ipſius certè Ducis hoc referre videtur,
 Ut, qui fortis erit, fit feliciffimus idem;
 Ut læti phaleris omnes, & torquibus omnes! 60

“ Attamen, ut cives vexet, non protegat armis,
 “ Miles; et urbanæ rumpat ſerus otia pacis;
 “ Ut ſanctis patribus quoque debita jura reſolvat;
 “ Hoc natura yetat: ſenſus moreſque repugnant.”

It was a pleaſure to the tranſlator to find, ſince he formed his own opinion, that the French tranſlator Duſaulx agrees with him in conſidering this ſatire as a fragment. He indeed goes farther; and ſuppoſes that it was not written by Juvenal: but here they muſt differ—but with that good temper, it is hoped, which becomes frail and fallible man, in more important competitions, than what ariſe within the capricious province of taſte and verbal criticiſm.

END OF JUVENAL.

THE

THE LATIN TEXT OF

P E R S I U S

WITH

ENGLISH NOTES.

P R O L O G U S.

SALSAE JOCANTEM CERNIS HIC CACHINNONEM :
PROHIBET INEPTOS, DUCE GULA, POETARI.

I. **N**EC fonte labra prolui Caballino :
Nec in bicipiti somniaſſe Parnaffo
Memini, ut repente fic Poëta prodirem.
Heliconidaſque, pallidamque Pirenen
Illis remitto, quorum imagines lambunt

Hederæ

There is a continued irony running through this prologue. The poet aſſumes here a fictitious character, that of a neceſſitous ſcribbler; with two views: 1. To ridicule the ſilly pretenſions of vain-glorious poets: and 2. To ſhow, that, with all their pretenſions to inſpiration, they only wrote, as Pope expreſſes it, “obliged by hunger and requeſt of friends.” But all this is banter. He was himſelf a Roman knight of birth and fortune, and had his own well-improved genius to depend upon for ſucceſs; a qualification, ſuperior to all the fogs of Helicon, and the meagre waters of Hippocrene or Pirene. Even without this knowledge of the author’s real character, any attentive reader may clearly ſee that he is not in earneſt from the exaggerated caſt of phraſe or buſkined ſtile which he affects. The prologue, therefore, regularly conſiſts of two parts according to theſe two views.

1. *Fonte*] *Labra proluere* ſignifies to take an enormous draught: as *pleno ſe proluit auro*. Virg. But the ſelf-conceited poet does more; he drinks off the whole fountain *fonte labra proluit*.

ib. *Caballino*] Another word adapted to burleſque. For *caballus* properly means “a pack-horſe.” He laughs at the fiction of the poetical nag, Pegaſus. *Poëtor*, an old verb from Ennius, is uſed in
the

Hederæ sequaces. Ipse semipaganus
Ad sacra Vatum carmen affero nostrum.

II. Quis

the motto, as well adapted to burlesque; though not otherwise to be hazarded.

2. *Somniâsse*] This is a higher pretension of mad poets. Ennius began it, and was followed by a crowd of silly imitators. Parnassus is really a hill with two tops; and therefore called *biceps*. Wheeler's travels. *Biceps* is a ludicrous expression; for *caput* is not properly applied to a mountain.

3. *Repente*] This ridicules those poets, who depend upon genius (as they speak) and despise study.

ib. *Prodirem*] It signifies "to turn out all at once; and, this too, quite perfect and accomplished." All this is idle pretence. For poetry, like all other great talents, requires the labour of culture: it requires a wide range of previous knowledge, and great accuracy of polish, to bring it to perfection. Horace, with his usual good sense and taste, gives us the proper determination,

----- "ego nec studium sine divite venâ,
"Nec rude quid profit video ingenium: alterius sic
"Altera poscit opem res, et conjurat amicè." Art. Poet.

4. *Pallidam Pirenen*] A fountain of the Muses in the suburbs of Corinth. *Pallidam* belongs to the poets, who affected to show their taste for poetry by the paleness of their looks.

5. *Quorum imagines lambunt hederæ sequaces*] Poets had their busts put in the public libraries, *imagines*; these were crowned with ivy, *hederæ*; the vain-glorious affected this honour above all other considerations, *sequaces*; but all this was mere fulsome flattery, that exposed them to the ridicule of the judicious, *lambunt*: for this last word is a coarse but expressive metaphor taken from the flaver of fawning animals.

6. *Semipaganus*] *Paganus* is a countryman or citizen in opposition to a soldier. Juv. XVI. 33. It is used here metaphorically for half a poet.

ib. *Ipse*] "I myself, without any heavenly call, and without the encouragement of an applauding town."

II. Quis expedivit psittaco suum XAIPE?
 Picasque docuit nostra verba conari?
 Magister artis, ingenique largitor,
 Venter, negatas artifex sequi voces.
 Quodd si dolosi spes refulserit nummi,
 Corvos Poëtas & poëtridas picas
 Cantare credas Pegaseium melos.

10

8. *Quis expedivit*] In this second part he ridicules the swarm of poets at Rome, who had no other inspiring muse, but Poverty: a state, however, which no good man will laugh at, except when it is thus perverted or ill directed. Their motive is intimated in *venter, magister artis, ingenique largitor, dolosi spes nummi*: their stupidity is characterized in the three species of birds, which are mentioned; *psittacus, pica, corvus*; which, when they speak, speak against nature; and then, too, only utter empty sounds.

12. *Dolosi*] The epithet is applied to money, which belongs to the arts of getting it. "Money, which usually tempts man to assume any form or disguise, or to commit any crime."

ib. *Refulserit*] This is a beautiful word for any sudden glittering prospect.

14. *Melos*] He calls it *Pegaseium*, in allusion to the wings of Pegasus; as his supposed songsters are birds. The penultima is made long, according to the license of Greek prosody.

A U L I
P E R S I I F L A C C I

S A T I R Æ S E X.

S A T I R A I.

CERNES, HEIC, DOCTOS NUGARI, MAGNA PROFESSOS.

I. P. **O** *Curas hominum! ô quantum est in rebus inane!*
M. Quis leget hæc? P. Min' tu istud ais?
M. Nemo, hercule. P. Nemo?
M. Vel duo, vel nemo: Turpe, & miserabile. P. Quare?
L 2 Ne

This satire has made many a scholar throw Persius aside with disgust. It is undoubtedly obscure. But if we distribute it into its several heads (as Casaubon has taught us with great sagacity) we shall find it, as Mr. Pope says of his essay, "a maze, but not without its plan;" we shall have a clue, to unravel most of its difficulties; and shall find much high-wrought humour and vigorous expression, as we go along, to reward us for our trouble.

Its general parts are eight. 1. The poet deliberates whether he should write at all; in a dialogue between himself and a supposed monitor. 2. He enters upon his main subject, the corrupt state of literary taste; and here he introduces a poetaster as a new speaker, who is to be carefully distinguished from the monitor, just mentioned before. 3. He points out the principal cause of all this mischief, the neglect of solid learning. 4. He laments the public affectation of obsolete language. 5. Of a florid insipid eloquence. 6. Of a vitious versification. 7. He answers the objections

Ne mihi Polydamas, & Troïades Labeonem
 Prætulerint! Nugæ: Non, siquid turbida Roma;
 Elevet, accedas: examenve improbum in illâ
 Castiges trutinâ: nec te quæsieris extra.
 Nam Romæ quis non?—Ah si fas dicere!—Sed fas
 Tunc, cùm ad canitiem, & nostrum istud vivere triste
 Aspexi, & nucibus facimus quæcumque relictis; 10
 Cùm sapimus patruos: tunc, tunc ignoscite. *M.* Nolo.
P. Quid faciam? Sed sum petulanti splene cachinno.
 II. Scribimus

jections of his first speaker, drawn from considerations of prudence.
 3. He concludes with expressing his contempt for worthless readers.

The principal difficulties lie in the second head, where a new speaker is introduced, who must be carefully distinguished from the first monitor; and where there are twelve subordinate parts, which the reader is left to observe or not, as he pleases; for minute distinctions will tend rather to distract, than assist the mind.

1. *O curas hominum*] Two things are implied here: the folly of human pursuits, *curas*; and the real vanity of earthly things themselves, *rebus*.

4. *Polydamas*] Nero and the Roman nobility, whom he calls Trojan women, to mark their effeminacy. It is a beautiful parody upon Homer. II. XXII. 99. It has a further beauty, because the great families at Rome valued themselves upon their Trojan descent.

ib. *Labeo*] A sorry poet of the age, who translated the Iliad of Homer into vile Latin.

5. *Turbida*] Not used in the sense of "muddy," as Lubin says, (for this would make a confusion of metaphors) but "tumultuous," engaged in occupations inconsistent with a true literary taste, and therefore "ill-judging."

6. *Examen*] Is the tongue of the balance; *trutina* the cavity or nut, in which it plays; *castigare* is to strike the beam with the hand, to try its accuracy.

9. *Vivere*] A Grecism, like το ζην, for the noun.

10. *Nucibus relictis*] *Nuces* are the play-things of childhood. He means, "when I survey the follies of men from the playful state of childhood to the gravity of old age."

II. Scribimus inclusi, numeros ille, hic pede liber,
 Grande aliquid, quod pulmo, animæ prælargus, anhelet.
 Scilicet hæc populo, pexusque, togæque recenti, 15
 Et, natalitiâ tandem cum sardonyche, albus,
 Sede leges celsâ, liquido cum plasmate guttur
 Mobile collueris, patranti fractus oculo.
 Hic, neque more probo videas neq; voce serenâ
 Ingentes trepidare Titos, cum carmina lumbum 20
 Intrans, & tremulo scalpuntur ubi intima versû.
 Tun', vetule, auriculis alienis colligis escas,

L 3

Auriculis,

11. *Sapere patruos*] This is a proverb for severe censure; as
Ne tu sis patruus mihi. HOR.

12. *Splene cachinno*] The ancients supposed laughter to reside in the spleen, anger in the gall, fear in the heart, and love in the liver. The larger the spleen, the more it disposed to laughter; *intemperantiam risûs constare lienis magnitudine quidam putant.* Plin. This accounts for the whole phrase; *petulans* is used in its primitive sense for "large" *qui plus petit*, and *cachinno* is a noun, signifying a man given to much laughter.

Juvenal but enlarges the idea; *Difficile est satiram non scribere, &c.*

14. *Quod pulmo*] This is a most beautiful exaggeration, to show, that what they wrote was sustian and empty sound. He does not say *vox*, but *pulmo*, the whole powers of respiration; and this no respiration of a common sort, but *prælargus*, of extravagant size; and after all, the work would require its whole exertions, and still must fatigue; *anhelet*.

15. *Scilicet hæc populo*] The ridiculous parade of public rehearsals is another evil. *Albus* means either dressed in white, or pale with anxiety, or both.

19. *Hic neque more probo*] Another evil; the verses were lascivious, to please a vitious audience.

22. *Tun', vetule*] The poet out of indignation breaks off the thread of his discourse, to correct the dotard, who was capable of such a base condescension to a profligate taste.

Auriculis, quibus & dicas cute perditus, ohe!
 “Quò didicisse, nisi hoc fermentum, & quæ semel intus
 “Innata est, rupto jecore, exierit caprificus? 25
 “En pallor, seniumque.” O mores! Usq; adeòne
 Scire tuum nihil est, nisi te scire hoc sciat alter?
 “At pulchrum est, digito monstrari, & dicier: Hic est.
 “Ten’ cirratorum centum dictata fuisse,
 “Pro nihilo pendas?” Ecce inter pocula quærunt 30
 Romulidæ saturi, quid dia poemata narrent!
 Hic aliquis, cui circum humeros hyacinthina læna est,
 Rancidulum quiddam balbâ de nare locutus,
 Phyllidas, Hypsipylas, vatum & plorabile si quid;
 Eliquat & tenero supplantat verba palato: 35
 Affensère viri: “*nunc non cinis ille Poetæ*
 “*Felix? Nunc levior cippus non imprimit ossa?*”

Laudant

23. *Auriculis, quibus*] “To please the ears of men, whose applause is fulsome to you with all your vanity.” After *auriculis* is understood, *hominum* or *eorum*, the antecedent to *quibus*, like Juv. VII. 171. The translation has hazarded the same ellipsis.

ib. *Cute perditus*] It is strange the Delphin Editor and others after him should explain this by *Senio & rugis deformis*, when Casaubon has proved that it can bear the better sense of “vain glorious.”

24. *Quò didicisse*] Here a new speaker appears; the poetaster defends himself: but the satirist, with an address which is peculiar to himself (as Casaubon says) gives us the fool’s apology and condemnation at the same time. The objector meant knowledge, but the poet makes him call it *fermentum*, to signify that it was founded in pride, a temper that swells the mind like leaven; and *caprificus*, a plant that grows in rocks, to show the dulness that lay at the bottom of all this ostentation.

30. *Ecce, inter pocula*] The poetaster had said before, “is it not “a high privilege, that your works (*te*) should be the lessons (*dictata*) of the noble youths of Rome? Yes, yes,” (says the poet, ironically, without vouchsafing him any better answer—yes, yes) “you have a higher honour still; the Romans at their feasts read “and admire your writings.” But there is burlesque in every word;

Laudant convivæ: "*nunc non è manibus illis,*
"Nunc non è tumulo fortunatâque favillâ
"Nascentur violæ?"—"Rides (ait) & nimis uncis 40
 "Naribus indulges. An erit, qui velle recuset
 "Os populi meruisse: & cedro digna locutus,
 "Linquere nec scombros metuentia carmina nec thus?"
 Quisquis es, ô modò quem ex adverso dicere feci,
 Non ego, cùm scribo, si forte quid aptius exit, 45
 (Quando hæc rara avis est,) si quid tamen aptius exit,
 Laudari metuam: neq; enim mihi cornea fibra est:
 Sed recti finemque extremumque esse recuso
 Euge tuum, & bellè. Nam bellè hoc excute totum;
 Quid

word; to signify, that this applause was worthless. The words of contempt are "*Saturi, hyacinthina læna, rancidulum, eliquat,*" &c. Bloated gluttons (*Saturi*) beaux (*hyacinthina*) are but bad judges of poetry.

33. *Rancidulum*] The poet blames three things here; 1. Trifling love-songs were read instead of some thing manly, as Virgil or Homer's verses for instance; 2. A voice broken into an effeminate whine; 3. Snuffing, the natural consequence of this affectation. The construction therefore is: *Hic aliquis, de nare balbâ locutus quiddam rancidulum, nempe Phyllidas, Hyppispylas et elegidia ejusmodi, eliquat verba eorum et tenero supplantat palato.*

36. *Assensere viri*] And *laudant convivæ* mean the same people; but there is a fine climax: they first approve; next they command, and launch out into the most extravagant praise.

42. *Cedro digna*] Cedar oil was used to preserve books.

44. *Quisquis es*] The poet still addresses the poetaster, (not the first monitor or reader) and shows the true value of praise.

46. *Quando hæc rara avis est*] For *quoniam* or *quandoquidem*: as *quando hæc te cura remordet.* Virg.

47. *Fibra*] For *cor* as Sat. V. 29.

49. *Bellè hoc excute totum*] Praise, in a corrupt state of things, is often conferred upon the worthless.

Quid non intus habet? Non hic est Ilias Acci, 50
 Ebria veratro? non si qua Elegidia crudi
 Dictârunt procures? non quicquid deniq; lectis
 Scribitur in citreis?—Calidum scis ponere fumen:
 Scis comitem horridulum tritâ donare lacernâ:
 Et verum, inquis, amo; verum mihi dicite de me. 55
 Quî pote? Vis dicam? Nugaris, cum tibi, Calve,
 Pinguis aqualiculus propenso sesquipede extet.
 O Jane, a tergo quem nulla ciconia pinxit,
 Nec manus auriculas imitata est mobilis albas;
 Nec linguæ, quantum fitiat canis Appula, tantum! 60
 Vos,

50. *Non hic est Ilias Acci*] i. e. in *meis Satiris*, says the Delphin Editor. But it is strange he embraced not the clearer sense suggested by Casaubon. The meaning is, examine all these modern "compliments, *belle hoc excute totum*: on what are they not bestowed: *quid non intus habet?* Are they not conferred on the "wretched Iliad of Accius Labeo, *non hic est Ilias Acci?*"

51. *Ebria veratro*] Hellebore was used to sharpen apprehension: but Accius was so dull, that he must have used it to excess, to be rendered capable of any thing sensible. *Elegidium*, a diminutive word, *crudus*, *citreis lectis* are also sarcastic terms. Citron beds could only belong to the very opulent. Juv. I. 130.

53. *Calidum scis ponere fumen*] Here opens the source of all the error; the flattery of mercenary dependents.

58. *O Jane*] Here are three expressions of mimicry mentioned; the stork's bill, the ass's ears, and lolling out of the tongue.

63. *Quis populi sermo est?*] This is one of Persius's difficult places; admitting of different senses. The translation connects it with the preceding passage, *Verum, inquis, amo, verum mihi dicite de me*; and supposes it to be the stupid praise of mercenary flatterers.

65. *Effundat*] A metaphor taken from Statuaries; *rubricam dirigit* from carpenters; expressed awkwardly on purpose by the poet, by way of ridicule.

67. *Mores, luxus, prandia*] Comedy, satire, tragedy. SCHOL.

Vos, ô Patricius sanguis, quos vivere fas est
Occipiti cœco, posticæ occurrere sannæ. [molli

“Quis populi sermo est?”—Quis enim, “nisi carmina

“Nunc demum numero fluere, ut per læve severos

“Effundat junctura ungues! Scit tendere versum 65

“Non secus ac si oculo rubricam dirigat uno!”

Sive opus in mores, in luxum, in prandia Regum,

Dicere res grandes nostro dat Musa Poetæ.

III. Ecce modò heroas sensus afferre videmus

Nugari solitos Græcè, nec ponere lucum 70

Artifices; nec rus saturum laudare, “ubi corbes,

“Et

68. *Nostro poetæ*] This is ironically used. He means the rich poet, who can purchase praise.

69. *Ecce modo*] This is the third general head of the satire. The poet complains of those who set up for poets without knowledge, who turned authors from school boys. He touched this error in his prologue, *ut repente sic poeta prodirem*. *Heroas* is a grecism; the substantive for the adjective, *heroas*.

70. *Nugari solitos græcè*] This marks the school boy; for school exercises were commonly in Greek.

ib. *Ponere lucum—rus saturum*] The common topics of young poets are descriptions. Juv. Sat. I. 7. *Saturum* is a very happy expression to signify that the country abounded with images for selection, though the author he was going to censure was so unfortunate in his choice.

71. *Ubi corbes*] Casaubon has great merit in discovering the exquisite humour of this passage. Some scribbler, (as just mentioned before) had used some grovelling images in describing the country. Persius adopts them, and possibly adds a little of his own, to point him out to ridicule. *Euge, poeta!* plainly shows he was not in earnest. The correct but uninventive Sanadon seems to have taken from hence the first hint of his pretty explanation of Horace. Sat. II. 1. 34. *Sequitur hunc, Lucanus an Appulus, anceps, &c.*

“*Et focus, & porci, fumosa Palilia sæno :*

“*Unde Remus, sulcoq; terens dentalia, Quinti,*

“*Quem trepida ante boves Dictatorem induit uxor,*

“*Et tua aratra domum liætor tulit.*” Euge, Poeta! 75

IV. Est nunc, Briseis quem venosus liber Acci:

Sunt, quos Pacuviusque, & verrucosa moretur

Antiopa ærumnis cor luctificabile fulta.

Hos pueris monitus patres infundere lippos

Cùm videas, quærisne unde hæc sartago loquendi 80

Venerit in linguas? unde istud dedecus, in quo

Trossulus exultat tibi per subsellia lævis?

V. Nilne pudet capiti non posse pericula cano

Pellere, quin tepidum hoc optes audire, “*decenter?*”

Fur es, ait Pedio. Pedius quid? Crimina rasis 85

Librat in antithetis: Doctus posuisse figuras

Laudatur.

76. *Briseis*] The next error is the affectation of obsolete language. The common reading is *Brisæi*; but Casaubon justly prefers *Briseis*. It is the name of a play.

78. *Luctificabile fulta*] Both words are faulty. *Fulta* is a false metaphor; *luctificabile* a word of harsh sound, and improperly applied to any sufferer, at the best.

80. *Sartago*] Means obsolete harsh phrases; *dedecus* witticisms, gay conceits, tinsel-phrases, and the like.

83. *Nilne pudet*] He comes now to the corruptions of eloquence. The florid kind was all the taste.

84. *Tepidum hoc*] “Lukewarm compliments,” i. e. trifling, ill-timed and absurd, in a serious case where life was concerned.

86. *Librat*] A metaphor from a scale. He weighs (not, the crime, but) the arguments, which should disprove the crime, according to the nice rules of rhetoric. The Antitheton, or, as we now call it, the Antithesis, is but one figure put for all kinds.

86. *Doctus posuisse*] Like *doctus spectare lacunar*. Juv. I. 48. There is another reading, *doctas figuras*, which is equally good.

Laudatur. "*Bellum hoc.*" Hoc bellum? An, Romule, ceves?

Men' moveat quippe, &, cantet si naufragus, assem
Protulerim? Cantas, cum fractâ te in trabe pictum
Ex humero portes? Verum, nec nocte paratum, 90
Plorabit, qui me volet incurvâsse querelâ. [dis.]—

VI. "Sed numeris decor est, & junctura addita cru-
Claudere sic versum didicit; "*Berecynthius Attin,*
"*Et qui cæruleum dirimebat Neræa delphin.*

Sic "*costam longo subduximus Apennino.*" 95

"*Arma virum; nonne hoc spumofum, & cortice
pingui?*"

Ut ramale vetus, prægrandi subere, costum. [dum?]

"Quidnam igitur tenerum, & laxâ cervice legen-
"*Torva Mimalloneis implerunt cornua bombis,*

"Et

90. *Verum nec nocte paratum*] From Horace: *si vis me flere, dolendum est primum ipsi tibi*: the natural expressions of grief are simple.

92. *Crudis*] "Crude, before the late improvements of poetry." He speaks this in the person of foolish admirers.

93. *Attin*] The reading, it seems, of all the MSS. was *Attys*. But *Attin* was proposed by Joseph Scaliger, and adopted by Casaubon, to constitute, what they supposed to be the fault of the following lines, similar sounds. This may be admitted, as it gives some account of a place, which is otherwise inexplicable. *Attys*, *Attis*, or *Attin* may be equally used.

94. *Delphin*] This is supposed to relate to the story of Arion; and the next line to Hannibal's forcing his way over the Appenine: but whether these were parts of the Mænas and Attis, or distinct pieces, does not appear, and is a matter of no consequence.

97. *Ut ramale vetus*] Some put this line into the mouth of foolish admirers, as well as the line before. But this cannot be right. For *costus*, applied to composition, has always a good meaning. Besides, it is necessary, that Persius should be the speaker here, as he plainly is below, in *Hæc ferent*, &c.

" *Et raptum vitulo caput ablatura superbo* 100
 " *Bassaris, & lyncem Mænas flexura corymbis,*
 " *Evion, ingeminat: reparabilis adsonat Echo.*"
 Hæc fierent, si testiculi vena ulla paterni
 Viveret in nobis? Summâ delumbe salivâ
 Hoc natat in labris; & in udo est Mænas, & Attin: 105
 Nec pluteum cædit, nec demorfos sapit unguës.
 VII. M. Sed quid opus teneras mordaci radere vero
 Auriculas? Vide sis, ne majorum tibi fortè
 Limina frigescant: sonat hîc de nare canina 109
 Litera.

100. *Vitulo*] This means Pentheus, torn to pieces by the Bacchanals. As for the lines themselves, they are too trifling and silly to deserve a translation.

103. *Hæc fierent*] Another of Persius's difficulties. Casaubon says, that *natat in labris summâ salivâ* means a superficial piece written without thought, like Quintilian's *verba in labris nascentia*, and that *in udo est* means something weak, like things relaxed in water.

Others take the passage thus. "And yet this enervate stuff "is upon all lips, as a favourite subject of rehearsal (in compliment to a silly emperor;) the Mænas and Attis trip glibly "over every tongue;—though such a composition requires neither "thought nor trouble."

A friend, who honoured these sheets with his corrections, very ingeniously explains *in udo est* by a Greek proverb *γλωσσα εν υγρω κελαι*, signifying a love of prate. The latter sense suits this proverb, and avoids a redundancy, which is more in the stile of Ovid than Persius.

105. *Mænas et Attin*] We learn from Dio. B. LXI. p. 699, that Nero (besides many other meannesses finely ridiculed by the historian) sung some musical farces of this name to his lyre in the public theatre. "He, the sovereign Lord of all, basely "stooped to say, *Deign, gracious masters, to favour my poor endeavours;* "and he, Rome's great Augustus, the fountain of all honour,
 "ignominiously

Litera. *P.* Per me equidem sint omnia protinùs alba.
 Nil moror: Euge! Omnes, omnes bene miræ eritis res!
M. Hoc juvat: hîc, inquis, veto quisquam faxitoletum:
 Pinge duos angues: Pueri, sacer est locus: extra
 Mejite. *P.* Discedo. Secuit Lucilius urbem;
 Te, Lupe, te, Muti; & genuinum fregit in illis. 115
 Omne vafer vitium ridenti Flaccus amico

Tangit;

"ignominiously sung to his lyre certain pieces, called the Attis
 "and Bacchanals. *Εκιδρωδῆσε τε Ἀττιν τινα ἢ Βακχας ὁ*
"Αυγες."

Casaubon only errs in supposing that the *Mænas* and *Attis* were Nero's compositions. If this had been the case, the poet durst not have spoken of them in the contemptuous manner he does. They were become fashionable pieces, in compliment to the imperial harper's taste; and this is enough to justify the poet's resentment.

106. *Nec pluteum*] "Though they have no marks of care or labour."

107. *Sed quid opus*] Here the first monitor resumes his part, and dissuades the poet by motives of prudence.

109. *Canina Litera*] The letter R, which dogs express in snarling. Hence *birrio* an old Latin word for that act. It means here anger and resentment. The translation farther supposes, that there is here an allusion to the story of Cerberus, and that porters are meant.

111. *Euge, omnes benè miræ eritis res*] The awkward flow of this verse is admirably contrived to show, that the poet is not serious in his encomium.

112. *Hîc, inquis, veto quisquam*] This is another of our poet's difficult places, which admits of different senses. The translation takes this sense: *Hîc*, i. e. *in scriptis, quibus laudes majorum celebrantur, nemo oletum faciat*; and puts the 'whole sentence into the monitor's mouth; as far as *discedo*.

113. *Pinge duos angues*] Sacred places were so marked.

Tangit; & admissus circùm præcordia ludit,
 Callidus excusso populum suspendere naso. [quam?—
 Men' mutire nefas, nec clàm, nec cum scrobe? Nus-
 Hic tamen infodiam: Vidi, vidi ipse, libelle: 120
 Auriculas asini Mida rex habet. Hoc ego opertum,
 Hoc ridere meum, tam nil, nullâ tibi vendo
 Iliade. - - - - -

- - - VIII. Audaci quicumque afflate Cratino,
 Iratum Eupolidem prægrandi cum sene palles,
 Aspice & hæc, si fortè aliquid decoctius audis; 125
 Inde vaporatâ lector mihi ferveat aure: —

Non

117. *Admissus ludit*] Hypallage; for *ludendo admittitur circum præcordia*: "gains admission, while he seems to be in sport."

120. *Hic infodiam*] In my book. He alludes to Midas's barber.

121. *Auriculas asini Mida rex habet*] The common editions have *quis non habet*? an alteration, made by Cornutus, the poet's tutor, for fear of Nero. But as the poet's happier expression has no longer any Nero to fear, why should it not be restored? Mr. Pope's imitation has not the merit of the original,

Out with it, Dunciad, lest the secret pass,
 That secret to each fool, that he's an ass!

There is a transparency of allusion, if we may so speak, in Persius, which is both pleasing and expressive.

122. *Nullâ tibi vendo Iliade*] He reflects here not only on Labeo's Iliad, but the *Troicon* of Nero, mentioned Juv. VIII. 221. SCHOL.

123. *Audaci Cratino*] This is the conclusion of his satire. Aristophanes is called *senex* upon account of the gravity of his satire.

125. *Aspice et hæc, si fortè aliquid decoctius audis*] There is hardly a doubt, but that the true reading is, *Aspice, et hic si fortè aliquid decoctius audis*. The old form of writing *hic* is *heic*, and hence the error of *hæc*: and *si* for *an* or *annon* is a well-known sense; as *visam, si domi est*. Ter.

126. *Vaporata ferveat aure*] *Ferveat* like *fervet opus*. Virg. "To come with zeal." *Vaporata* is a metaphor from medical fomentations, "with a purged ear."

Non hic, qui in crepidas Grajorum ludere gestit
 Sordidus, & lusco qui poscit dicere, lusce;
 Sese aliquem credens, Italo quoddam honore supinus,
 Fregerit heminas Aretæ Ædilis iniquas: 130
 Nec, qui abaco numeros & secto in pulvere metas
 Scit risisse vaser: multum gaudere paratus,
 Si Cynico barbam petulans Nonaria vellat.
 His manè edictum, post prandia Callirhoen do.

127. *Non hic qui*] He tells us now, whom he does NOT wish for hearers. They are of two sorts. The first are they, who despise all Grecian elegance, characterized by *crepidas Graiorum*. The second are they, who despise philosophy, and make a joke of its professors, *qui abaco numeros, &c.*

The poet, in his turn, exposes the first class by three things: (1.) a slovenly neglect of person, *sordidus*: (2.) rustic ignorance, *lusco qui poscit dicere lusce*; for it is rusticity, (incapable of better things) that entertains itself with the blemishes of nature: and (3.) national or official pride (the meanest of all pride, when unsupported by other pretensions,) *Italo quoddam honore supinus*. The second class he also ridicules as delighting in things which would give pain to the civilized; *gaudere paratus si Cynico barbam*. And both sorts he pronounces incapable of moral or intellectual entertainment, *His manè edictum, &c.* — *Abacus* is put for arithmetic, *pulvere* for geometry; both for philosophy in general.

128. *Poscit*] Some MSS. have *possit*; but the former is stronger, as it expresses habit and vitious inclination: like *gestit* and *scit*; used in this same passage.

133. *Nonaria*] “Meretrix, quæ prostat ab horâ nonâ.”

134. *His manè edictum*] “I leave such sordid people to the pursuit of gain as their morning employment, and loose pleasures for their evening amusements.” *Edictum* is for law; *Callirhoe*, some noted bad woman, for vitious pleasures.

S A T I R A II.

QUEIS HOMINUM PRECIBUS BLANDAS DEUS
APPLICET AURES.

I. **H**UNC, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum Genio. Non tu prece poscis emaci,
Quæ,

This satire is an admirable comment upon Plato's second Alcibiades; and exceeds even that great man's treatise in the justness of its plan and the grandeur of its conceptions. It consists of six parts. 1. A short address to his friend. 2. The impiety of asking unlawful things. 3. The folly of asking unnecessary things. 4. The folly of neglecting the natural means of self-provision in concurrence with our prayers. 5. The cause of our errors are misapprehensions about the Divine Being. 6. The just theory of prayer.

1. *Melior lapillo*] Lucky days were marked with chalk, unlucky days with charcoal; *creta an carbone notandi*? Hor. Sat. II, 246.

2. *Tibi labentes apponit annos*] A metaphor from arithmetic: "Annos apponit tibi [*lucro*], etiam dum labuntur vel fugiunt;" "Your birth-day makes past years your own (fugitive as time is,) and promises you a new one; and is, therefore, to be celebrated with joy." This is Horace's sentiment; *natales grate numeras*? Ep. II. 2.

3. *Genio*] The ancients sacrificed to their *genius* on their birth-days.

Quæ, nisi seductis, nequeas committere Divis.

At bona pars procerum tacitâ libabit acerrâ. 5

II. Haud cuivis promptum est, murmurque humi-
lesque susurros

Tollere de templis; & aperto vivere voto. [hospes.

"Mens bona, fama, fides;" hæc clarè, & ut audiat

Illa sibi introrsum, & sub linguâ immurmurat: "ô si

"Ebullit patruî præclarum funus! Et ô si 10

"Sub rastro crepet argenti mihi seria, dextro

"Hercule! pupillumve utinam, quem proximushæres

"Impello, expungam! Namque est scabiosus, & acri

"Bile tumet: Nerio jam tertia ducitur uxor."

M 3

Hæc

5. *At bona pars*] He begins to treat of unlawful subjects of prayer. *Libabit* is used for *libare solet*, an elegant latinism of which Casaubon gives many examples.

6. *Haud cuivis*] "It is no easy task for a man to keep his affections under such just controul, as to wish nothing and ask nothing of the gods, but what right reason approves, and what he dares avow in the face of the world."

10. *Ebullit*] For *ebullierit*. This is the reading of all the MSS. not *ebullet*, which some absurdly read.

ib. *Præclarum*] Wicked people generally preserve some sort of decorum in their unlawful prayers. The suppliant here promises a pompous funeral: below he says, the poor youth is sickly, and death will be a happy release; and the husband, who secretly wishes his wife's death, only says, that Nerius is happy in burying a third wife. What modest creatures are these wicked men! Why can they not learn from hence, that man is really formed for virtue?

13. *Hæres impello*] A metaphor from people in a crowd. CAS. Rather, from the waves of the sea, his favourite Horace's thought.

----- "et hæres
Hæredem alterius, velut unda supervenit undam."

Ep. II. 2. 175.

ib. *Expunga*.

Hæc sanctè ut poscas, Tiberino in gurgite mergis 15
 Mane caput bis terque, & noctem flumine purgas.
 Heus age, responde: minimum est, quod scire laboro.
 De Jove quid sentis? Estne, ut præponere cures
 Hunc—cuinam!—cuinam? vis Staio? An scilicet
 hæres,

Quis potior judex, puerisve quis aptior orbis? 20
 Hoc igitur, quo tu Jovis aurem impellere tentas,
 Dicagedum Staio. “Proh Jupiter! O bone, (clamet,)”
 “Jupiter!” At sese non clamet Jupiter ipse?
 Ignovisse putas, quia, cùm tonat, ocyùs ilex
 Sulphure discutitur sacro, quàm tuque domusque? 25
 An, quia non, fibris ovium, Ergennâq; jubente,
 Triste

ib. *Expungam*] A metaphor from war; “to take the place of another.” The recruit’s name was put in the place of the soldier who died or quitted the service. SCHOL.

14. *Ducitur uxor*] For *educitur*, or *effertur ad funus*. CAS. ex *Servio*. This phrase is generally mistaken.

19. *Hunc—cuinam?*] Casaubon tells us that he wished once to read *cuquam*, but adhered to *cuinam* as the reading of all the MSS. and gives it that excellent explanation, which is attempted in the translation. Is it not amazing, after this, that *cuquam* should be suffered to stand in most editions since?

ib. *Staius*] A wicked judge, mentioned by Cicero in his pleadings against Verres. Never was there a happier conception than this of the poet, to show the folly of mankind. What a noble and just idea of the divine being! What a fine criterion of lawful prayer! “If you dare not avow at the high cross, what you ask of God, depend upon it, your wish is wrong!”

26. *Ergennâ*] An aruspex of the age: *fibris* is for *extis victimarum*: for the word *bidental*. See Kennet, V. 10.

Triste jaces lucis evitandumque bidental,
Idcirco stolidam præbet tibi vellere barbam
Jupiter? Aut quidnam est, quâ tu mercede Deorum
Emeris auriculas? Pulmone, & lactibus unctis? 30

III. Ecce avia, aut metuens Divum matertera, cunis
Exemit puerum, frontemque atque uda labella
Infami digito, & lustralibus antè salivis

Expiat, urentes oculos inhibere perita; 34
Tunc manibus quatit, & "spem macram supplice voto
"Nunc Licinî in campos, nunc Crassi mittit in ædes:
"Hunc optent generum Rex & Regina: puellæ
"Hunc rapiant: quicquid calcaverit hic, rosa fiat."
Ast ego nutrici non mando vota; negato,

Jupiter, hæc illi, quamvis te albata rogârit! 40
IV. Pofcis

30. *Pulmone et lactibus*] Aristotle in his rhetoric gives us an admirable precept. "To disparage a thing, you must select one of the most grovelling circumstances out of a class, and substitute it for the whole; and, on the contrary, the most brilliant and honourable circumstances only, when you mean to praise." Persius well illustrates this rule; for *pulmo* and *lactes* are put here for the whole victim.

31. *Ecce avia*] The third part begins here. *Infamis digitus* is the middle finger, usually held out by way of contempt.

33. *Lustralibus salivis*] Spittle applied upon the *dies lustricus*, i. e. the day of giving a name; the ninth day for boys, the eighth for girls.

35. *Spem macram*] "The little infant." *Nec spes jam restat Juli*. Virg. Some suppose *macram* means "shrivelled, emaciated, sickly." But there is no need of all this refinement.

36. *Nunc Licini campos*] The greatest part of the houses of Rome once belonged to Crassus; Licinius, a freedman, was as remarkable for the number of estates which he purchased. BREWSTER.

39. *Negato, Jupiter*] This is only what Juvenal expresses more fully. *Evertère domos totas optantibus ipsis Di faciles*. Sat. X. 7.

IV. *Poscis opem nervis, corpusque fidele senectæ*;
Esto; age. Sed grandes patinæ, tucetaque crassa
Annuere his Superos vetuere; Jovemq; morantur.
Rem struere exoptas, cæso bove; Mercuriumq;
Arcessis fibrâ. "Da fortunare Penates, 45
"Da pecus, & gregibus foetum." Quo, pessime, pacto,
Tot tibi cùm in flammis junicum omenta liquecant?
Et tamen hic extis, & opimo vincere ferto
Intendit: "jam crescit ager, jam crescit ovile:
"Jam dabitur, jamjam;" donec deceptus, & exspes
Nequicquam fundo suspiret nummus in imo. 51

V. Si

41. *Poscis opem nervis*] Another error with respect to prayer; the neglect of the natural means of self-provision. "'Tis ridiculous "to pray for health, while you destroy it by your vices; or for an "increase of your flock, when you waste it by your extravagant "sacrifices."

48. *Ferto.*] *Fertum* is the reading of all the MSS. and means any offering. CAS. ex Cato. I. 34.

49. *Jam crescit ager*] These are the words, or rather the fond hopes of the deluded votary. There is great spirit in the picture.

52. *Si tibi crateras*] Here the poet opens the great source of all errors; wrong conceptions about the divine attributes.

53. *Pectore lævo*] Some say, because the heart lies on the left side; but it is better to take *lævus* in the sense of foolish, or infatuated: as *si mens non læva fuisset*. Virg.

55. *Ovato auro*] "The finest gold, once led in triumph." *Ovatis* was the smaller triumph. Kennet, IV. 16.

56. *Fratres æbenos*] The fifty sons of Egyptus in the portico of Apollo Palatinus. At this time the Egyptian superstition prevailed much at Rome, SCHOL. and CAS.

V. Si tibi crateras argenti, incusaque pingui
 Auro dona feram, fudes; et, pectore lævo,
 Excutias guttas: lætari prætrepidum cor.
 Hinc illud subiit, auro sacras quodd ovato 55
 Perducis facies. Nam, fratres inter ahenos,
 Somnia pituitâ qui purgatissima mittunt,
 Præcipui sunt: sitque illis aurea barba.

Aurum vasa Numæ Saturniaq; impulit æra;
 Vestalesq; urnas & Tuscum fictile mutat. 60

O curvæ in terris animæ, & cœlestium inanes!
 Quid juvat hoc, templis nostros immittere mores,
 Et bona Diis ex hâc sceleratâ ducere pulpâ?
 Hæc sibi corrupto casiam dissolvit olivo,
 Et Calabrum coxit vitiato murice vellus; 65
 Hæc baccam conchæ rasisse, & stringere venas
 Ferventis massæ crudo de pulvere jussit.

Peccat

61. *O curvæ in terris*] We know not, whether to admire most the purity and grandeur of the sentiment or the unaffected dignity of the versification. We have here all the careless majesty and spirit of Lucretius. The interrupted flow of the first verse is its beauty: it leaves the mind at full leisure to attend to the sublime ideas intended to be conveyed. *O curvæ in terris* expresses great baseness; but *cœlestium inanes*, "despoiled of every thing heavenly," is the depth of degeneracy; at the view of which the corruptest sensualist must be shocked, and see himself a grovelling contemptible wretch!

It is also true that we draw wrong ideas of the Deity *ex hâc sceleratâ pulpâ* "from human corruptions," in many, very many instances, besides the single one mentioned by our divine author. Thus the Epicurean, for instance, hates thought and care; and therefore thinks the deity disturbs not his ease with earthly concerns. The ignorant cannot see in darkness, and therefore thinks no OTHER eye can see him: he knows nothing of a spiritual presence! The weak or proud loves servile attendance, courtship and importunity; and therefore makes long prayers, puts on a most rueful length of face, or perhaps devoutly scourges himself, to prove the sincerity of his self-abasement.—Instances of this kind are numerous.

Peccat & hæc, peccat : vitio tamen utitur. At vos,
Dicite, Pontifices, in sancto quid facit aurum ?
Nempè hoc, quod Veneri donatæ à virgine pupæ ! 70

VI. Quindamus id Superis, de magnâ quod dare lance
Non possit magni Messalæ lippa propago ;
Compositum jus fasque animo, sanctosq; recessus
Mentis, & incoctum generoso pectus honesto :
Hæc cedò, ut admoveam templis, & farre litabo. 75

68. *Vitio tamen utitur*] The word *utitur* admits of two senses, Either, "corrupt flesh enjoys some good from its vices; or, does some good to society by its vices." The former seems the better of the two. CAS.

70. *Pupæ*] Images offered up by virgins to Venus, as the *bulle* were by boys, when they came to age.

72. *Lippa*] Messala is put here for any rich man: *lippus* is applied to the mind both here and in the fifth.

73. *Compositum*] Some MSS. read *animi* not *animo* : the latter is more grammatical, by an hypallage for *animum ad jus compositum*. *Componere* is to regulate by a standard. The meaning is, *animum bene compositum ad omnia divina humanaque jura*, a mind formed to human and divine laws. *Animi*, however, is Casaubon's choice.

74. *Incoctum*] This expression is used of things double-dyed, *de dibaphis & saturioribus coloribus*, i. e. *pectus non leviter, sed perfectè tinctum*; "a perfect and persevering virtue." The metaphor cannot be well preserved in English.

75. *Farre litabo*] *Litō* is to perform an acceptable sacrifice, *Far* is put for the *falsa mola*, the salted cake, commonly used in sacrifice. It is taken from his favourite Horace *Farre pio et salientis micæ*. Od. III. 23. The poet does not, with Epicurean folly, deny the necessity of the outward ceremonial of religion; he only delivers a serious and important truth, that sacrificé is useless without virtue,

S A T I R A III.

EGROTANT MENTES VITIIS, UT CORPORA MORBIS.

I. **N**EMPE hæc assidue ? Jam clarum mane fenestras
 Intrat, & angustas extendit lumine rimas.
 Stertimus, indomitum quod despumare Falernum
 Sufficiat, quintâ dum linea tangitur umbrâ !

En

The subject of this satire is the folly of neglecting philosophy, or moral culture. Its plan is as well contrived, as its subject is important. A master is supposed to have surprized his pupils in their beds, late in the morning ; and, in this situation, his instruction takes a singular air of authority : conscious shame flushes into their faces, and gives double force to every thing he urges.

The topics he uses are six. 1. The difficulties, arising from disinclination, are childish and frivolous. 2. It is equally vain to rely upon the pride of birth, rank, or fortune. 3. Though playfulness be excusable in childhood ; yet growing years require reflection and serious employment. 4. Man is born to some useful end ; and this end is explained by philosophy. 5. Other professions may be more lucrative ; but this is most becoming man. 6. This point is beautifully illustrated by a comparison drawn from bodily maladies.

1. *Nempe hæc*] *Fient* is understood.

3. *Sertimus*] The master speaks this in the person of his pupils : *vos juvenes fertitis*.

ib. *Indomitum*] He does not accuse them of drunkenness (for this in young men is an INCURABLE disease ;) but he means that they lie as long as drunkards usually do after a debauch.

4. *Quintâ jam lineâ*] An hypallage ; for *quinta lineâ tangitur umbrâ*,

En quid agis? Siccas infana Canicula messes
Jamdudum coquit: & patulâ pecus omne sub ulmo est.

Unus ait comitum; "Verumne? Itane? Ocyûs adfit
"Huc aliquis: nemon?" Turgescit vitrea bilis:

Findor: ut Arcadiæ pecuaria rudere credas.

Jam liber, & bicolor positis membrana capillis,
Inque manus chartæ, nodoſaque venit arundo.

10

Tum querimur, crassus calamo quòd pendeat humor:

Nigra quòd infusâ vaneſcat ſepia lymphâ:

Dilutas querimur geminet quòd fiſtula guttas.

O miſer! inq; dies ultrâ miſer, huccine rerum 15

Venimus! At cur non potiùs, teneroq; columbo

Et ſimilis Regum pueris, pappare minutum

Poſcis, & iratus mammæ lallare recuſas?

"An

5. En! quid agis] Enallage, for quid agitis?

7. Unus ait comitum] i. e. *discipulorum*: One of the pupils of the philosopher, who is ſuppoſed to be the ſpeaker through the whole of this ſatire, except in the eight lines from *unus ait comitum* to *fiſtula guttas*. *Nempe hæc aſſiduè* in the beginning are the tutor's words; who reſumes alſo his diſcourſe at *O miſer!* and continues it to the end. The eight intermediate lines are the poet's remark, to acquaint his reader with the nature and purport of the drama, which he is going to exhibit. It has been obſerved before, that Perſius ſeldom marks his tranſitions. It is one of his great beauties, and is the ſource of his obſcurity to ſuperficial readers.

ib. *Ocyûs hic adfit aliquis*] This is the genuine language of pride and rank. He calls no particular ſervant by name; he expects a hundred ſervants to be in waiting, and ready at command.

9. *Findor*] So moſt MSS. Some *ſinditur*. Either will do; only in the firſt, the poet is ſuppoſed to ſpeak in the character of the pupil, as above in *Sertimus*.

ib. *Pecuaria*] See Juv. VII. 160.

15. *O miſer*] The maſter purſues his lecture here.

17. *Pappare*] And *lallare* are uſed here, as ſubſtantives. *Cibum ac potum buas ac papas dicunt; et matrem, mammam; patrem tatam.* VARRO.

"An tali studeam calamo?" Cui verba? Quid istas
 Succinis ambages? Tibi luditur: effluvis amens; 20
 Contemnere. Sonat vitium percussa, malignè
 Respondet, viridi non cocta fidelia limo. [acri
 Udum & molle lutum es; nunc nunc properandus, &
 Fingendus fine fine rotâ. - - -

- - - - - II. "Sed rure paterno
 "Est tibi far modicum, purum & fine labe salinum: 25
 "Quid metuas? Cultrixque foci secura patella est."
 Hoc satis? An deceat pulmonem rumpere ventis,
 Stemmate

19. *Cui verba*] *Das*, is understood. A comic phrase, signifying "to deceive."

20. *Effluvis*] A metaphor from a cracked vessel. "You can hold no knowledge and will fall into contempt."

21. *Sonat vitium*] The same metaphor is beautifully pursued. Casaubon thinks, there is a tautology: but the strictest rules of composition allow us to explain a phrase by a similar one, if it be fuller and stronger in sense; as the case is in the present instance.

23. *Udum et molle*] "You are now young; and this is the time
 "for intellectual improvement: manhood will bring the engagements of business or pleasure which will allow you neither time
 "nor inclination for this work." How beautifully and concisely is this expressed in the above metaphor!

24. *Sed rure paterno*] The second part commences here; the excuses of youth from the pride of birth, rank and fortune.

25. *Purum*] The youth mentions four happy circumstances in his condition, to show, that he wants not any learning. 1. He had an hereditary estate, *rure paterno*. 2. It was a competence, *modicum*. 3. It was honestly got, and therefore likely to last, *purum*. 4. He still possessed it piously, *cultrixque foci secura patella*. What then have I to fear? (concludes he, in the true spirit of self-adulation) *quid metuas?*

27. *Hoc satis?*] The poet answers. "If you had greater advantages of birth; your silly pride would be ridiculous."

Stemmata quòd Tusco ramum, millesime, ducis ;
 Censoreme tuum vel quòd, trabeate, salutas ?
 Ad populum phaleras. Ego te intùs & in cute novi. 30
 Non pudet ad morem discincti vivere Nattæ ?
 Sed stupet hic vitio, & fibris increvit opimum
 Pingue : caret culpâ : nescit quid perdat, &, alto
 Demersus, summâ rursus non bullit in undâ.

Magne pater Divûm, sævos punire Tyrannos 35
 Haud aliâ ratione velis, cùm dira libido
 Moverit ingenium, ferventi tincta veneno ;
 Virtutem videant, intabescantque relictâ !
 Anne magis Siculi gemuerunt æra juvenci ;
 Et magis, auratis pendens laquearibus, ensis 40
 Purpureas subter cervices terruit : “ imus,
 “ Imus præcipites,” quàm si sibi dicat ; & intùs
 Palleat infelix, quod proxima nesciat uxor ?

III. Sæpè oculos memini tingebam parvus olivo,
 Grandia

29. *Trabeate*] Knights, at the Census, past in review, before the Censor on horseback, drest in the *Trabea* : this was called *Transvectio*. Kennet, IV. 2. *Trabeate* and *millesime* are used for the nominatives.

32. *Sed stupet*] Here is an exquisite picture of an abandoned man ; much superior to Horace's character of Volanerius, which is here imitated ;

“ quanto constantior idem

“ In vitiis, tanto levius miser.” Sat. II. 7.

36. *Dira libido*] *Dira* signifies the excess of the passion ; *tincta veneno*, its tragical effects.

38. *Virtutem videant*] Persius improves upon the idea of Plato, thus given us by Tully : *Facies honesti, si oculis cerncretur, mirabiles amores excitaret sui*. Off. I. 5.

43. *Quod proxima nesciat uxor*] The distress of an angry conscience cannot be carried higher. A particular characteristic circumstance of this kind bespeaks the hand of a master ; and exceeds a whole page of general declamation. It is in this Shakespeare exceeds all mankind ; and this for a good reason—because he drew from nature.

Grandia si nollem morituri verba Catonis 45
 Discere, ab infano multum laudanda magistro,
 Quæ pater adductis sudans audiret amicis.
 Jure etenim id summum, quid dexter Senio ferret,
 Scire erat in voto; damnosa Canicula quantum
 Raderet; angustæ collo non fallier orcæ: 50
 Neu quis callidior buxum torquere flagello.

Haud tibi inexpertum curvos deprendere mores,
 Quæque docet sapiens, braccatis illita Medis,
 Porticus; insomnis quibus & detonsa juvenus 55
 Invigilat, siliquis & grandi pasta polentâ.
 Et tibi, quæ Samios diduxit litera ramos,
 Surgentem dextro monstravit limite callem.
 Stertis adhuc? laxumque caput, compage solutâ,

N 2

Oscitat

44. *Sæpe oculos memini*] This is the third part. The master still speaks; not Persius, as some imagine. The greatest secret of drawing mankind to virtue is to allow, (like the divine Socrates) that we too have had our natural infirmities, but that we have subdued them by self-discipline.

48. *Quid dexter senio*] Kennet, V. 1.

50. *Orcæ*] Casaubon gives this two interpretations. It may either mean some other childish game with the dice, just mentioned before, or throwing small pieces of money or any other play things into a narrow-mouthed vessel. The latter sense is followed in the translation.

54. *Porticus*] The porch at Athens, painted with the battle of Marathon, whence the Stoics took their name.

55. *Grandi polentâ*] This is meant to show the healthiness of the philosophers; who lived on this frugal fare.

56. *Samios*] Pythagoras used the letter Y, as a symbol of vice and virtue: the narrower stroke represented the arduous path of virtue; the broader line, the wide and easy road, which, as a greater than Pythagoras tells us, leadeth to destruction.

58. *Stertis adhuc*] This cannot be meant literally; for the scholar was fairly roused, we saw, in the beginning of the satire,
 and

Oscitat hesternum, diffutis undique malis? [arcum?

IV. Est aliquid quò tendis, & in quod dirigis

An passim sequeris corvos, testâque, lutoque, 61

Securus quò pes ferat, atque ex tempore vivis?

Helleborum frustra, cùm jam cutis ægra tumebit, 65

Poscentes videas. Venienti occurrere morbo:

Et quid opus Cratero magnos promittere montes? 65

Discite, ô miseri, & causas cognoscite rerum,

Quid sumus, & quidnam victuri gignimur: ordo

Quis datus; aut metæ quàm mollis flexus, & unde:

Quis modus argento: quid fas optare: quid asper

Utile nummus habet: patriæ charisque propinquis 70

Quantum elargiri deceat: quem te Deus esse

Iussit, & humanâ quâ parte locatus es in re.

V. Disce, nec invidas, quòd multa fidelia putet

In locuplete penu, defensis pinguibus Umbris;

Et

and left there quarrelling with his pen, in all the pettishness of molested indolence.

60. *Est aliquid, quò tendis?*] This is the fourth part, which proposes a question, which every rational creature should put to himself: "What am I? to what purpose am I born?"

68. *Metæ—unde*] But *undæ* has crept into most of the modern editions; though it is unauthorized by any MS. and makes an incongruous mixture of metaphors. But *unde* has a plain and obvious sense: "How it is easy to turn the goal of life, i. e. to perform its true purposes, *quam mollis flexus*; and by what rules, and "at what period of life is this to be begun," *unde*?

69. *Quid asper utile nummus habet*] *Utile*, in books of morality, stands in opposition to *honestum* or *decorum*. To give it a distinct meaning, then, the translation understands it of private enjoyment (which in a certain degree is innocent) to distinguish it from beneficence, mentioned in the next sentence, *patriæ charisque propinquis*, &c.

72. *Humanâ in re*] The Stoics had a fine idea, that the world was one great and harmonious system; and that every man had his character to support.

Et piper & pernæ, Marfi monumenta clientis : 75
Mænaque quodd primâ nondum defecerit orcâ.

Hic aliquis, de gente hircosâ Centurionum,
Dicat : " quod sapio, fatis est mihi ; non ego curo
" Esse quod Arcefilas, æumnosique Solones,
" Obstipo capite, & figentes lumine terram, 80
" Murmura cùm secum & rabiosa silentia rodunt,
" Atque exporrecto trutinantur verba labello,
" Ægroti veteris meditantés somnia : *gignit*
" *De nihilo nihil, in nihilum nil posse reverti.* [est ?]
" Hoc est quodd palles ? Cur quis non prandeat, hoc
His populus ridet : multùmque torosa juvenus 86
Ingeminat tremulos naso crispante cachinnos.

VI. " Inspice, nescio quid trepidat mihi pectus,
& ægris

N 3

" Faucibus

73. *Disce*] The two great lucrative professions at Rome, were law and arms; and, as these stood principally in competition with philosophy, the tutor very properly shows, in the next place, how contemptible they were upon an impartial comparison. The profits of law were mean; *multa fidelia putet*: the attendant upon arms, gross ignorance; *gente hircosa centurionum*.

77. *Hic aliquis dicat*] The second class of objectors take the stage. To connect the two parts, *aliquis dicat* must be considered as equivalent to *sine ut aliquis dicat*; " Let them rail, regard them not: what they say, carries its own confutation in its absurdity.

78. *Non ego curo*] The poet is very honest. He puts as much wit into the mouth of his rough Roman centurion, as Swift gives his smart modern captain.

" Your *Noveds* and *Bluturks* and *Omurs* and stuff,

" By my faith! they don't signify this pinch of snuff."

88. *Inspice*] The sixth part. The poet gives now a general answer to these and all other objections. The only difficulty here is, that he puts the *πρωτασις* without the *αποδοσις*, (as the Greek Scholiasts speak) i. e. the example without the application. What he means to say, is this. " As certainly, as they, who neglect the
" necessary

"Faucibus exsuperat gravis halitus: inspice, sodes:"
 Qui dicit medico, jussus requiescere, postquam 90
 Tertia compositas vidit nox currere venas,
 De majore domo, modicè sitiente lagenâ,
 Lenia, loturo, sibi Surrentina rogavit. [istud,
 "Heus, bone, tu palles. Nihil est. Videas tamen
 "Quicquid id est: furgit tacitè tibi lutea pellis. 95
 "At tu deterius palles: ne sis mihi tutor:
 "Jampridem hunc sepeli: tu restas. Perge, tacebo."
 Turgidus hic epulis, atque albo ventre, lavatur:
 Guttare sulfureas lentè exhalante Mephites:
 Sed tremor inter vina subit; calidumque triental 100
 Excutit è manibus: dentes crepuère resecti:

Uncta

"necessary rules of medicine, fall into incurable diseases, so certainly they, who neglect philosophy, will fall into the worse and "more fatal diseases of the mind." There are but few things in the nineteen lines relating to this subject which require explanation.

90. *Qui dicit medico*] The two perfects below, *vidit, rogavit*, require *dixit*, to make the construction right. The poet mentions it as a story, not an imaginary case. We may observe here an instance of Persius's love of brevity: a more diffusive writer would have said;

"Qui dixit medico, jussus requiescere, lecto

"Continuit sese, et cæpit revalescere: postquam, &c."

But his brevity is perspicuous, and the construction consequently better.

95. *Lutea pellis, dentes resecti, &c.*] Are the effects of the disease.

103. *Hinc tuba, candelæ*] The funeral procession: but there is an inverted construction here. The circumstances mentioned after, were previous ceremonies. Kennet, V. 10.

104. *Porta*] The gate of a town, properly; but here, and no where else (as Casaubon says) it is put for *janua*, the door of the house.

105. *Hesterni Quirites*] The slaves who got their freedom by the dead master's will. Shaving the head was one necessary ceremony of manumission.

Uncta cadunt laxis tunc pulmentaria labris.
 Hinc tuba, candelæ : tandemque beatulus, alto
 Compositus lecto, crassisque lutatus amomis,
 In portam rigidos calces extendit. At illum
 Hesterni, capite induto, subiêre Quirites.— 105
 “Tange, miser, venas, & pone in pectore dextram :
 “Nil calet hîc : summosq; pedes attinge manusque :
 “Non frigent.” — Visa est si forte pecunia, sive
 Candida vicini subrisit molle puella ;
 Cor tibi ritè salit? Positum est algente catino 110
 Durum olus, & populi cribro decussa farina ;
 Tentemus fauces ! tenero latet ulcus in ore
 Putre, quod haud deceat plebeiâ radere betâ !

Alges,

106. *Tange, miser, venas*] Here is the proper place for the application. But, instead of this, the poet takes a livelier way. He supposes the vicious man to mistake the philosopher's meaning, and to cry out with triumph. “What stuff is all this, about diseases and deaths, and funeral processions? I am in no danger : I have no symptoms of disease about me.” “Very true,” says the sage, “your body may be sound, but is your mind equally sound?” And he mentions five mental diseases, avarice, lust, luxury, unmanly fear, and anger ; from which it is of more consequence to a moral creature to be free, than from any disorder incident to the poor perishable fabric, which he wears for the purposes of a temporary life. The world indeed was not sufficiently enlightened, in Persius's time, to carry the reflection so far ; but Juvenal, born in a later age, has taught us to make this noble conclusion ;

“Summum crede nefas animam præferre pudori,

“Et, propter vitam, vivendi perdere causas.” Sat. VIII. 83.

110. *Cor tibi rite salit*] Thus the physician found out the love of Antiochus the son of Seleucus by feeling his pulse. See the curious story at length. Val. Max. V. 7.

112. *Latet ulcus*] “You have a delicacy of palate, which, as if it were ulcered, cannot bear the touch of coarse food.”

113. *Betâ*] A common herb, called by Martial “the mechanics' food,” *fabrorum prandium*. XIII. 13.

Alges, cùm excussit membris timor albus aristas.
Nunc face suppositâ fervescit sanguis, & irâ
Scintillant oculi : dicisque facisque, quod ipse,
Non sani esse hominis, non sanus juret Orestes.

S A T I R A IV.

HIC NERO REGNANDI VERAM FORMATUR
AD ARTEM.

I. **R**EM populi tractas ? (*Barbatum hæc crede magis-*
gistrum
Dicere, sorbitio tollit quem dira cicutæ.)
Quo fretus ? Dic hoc, magni pupille Pericli.

Scilicet

114. *Aristas*] A metaphor for "the hairs of the head" from Homer's phrase, λήϊον φριγῆιν ἀσταχχεσσι. The harshness of the image is its beauty, and expresses the violent effects of fear, to this purpose : "You grow cold and pale, nay, your hairs stand erect like bristling ears of corn, when any fearful object presents itself." It reminds the English reader of Shakespeare's strong phrase;

And each particular hair to stand on end
Like quills upon the fretful porcupine. HAMLET.

117. *Non sanus juret Orestes*] This concludes the satire with great force. How despicable a figure must the passionate man make, when a madman himself would declare him frantic !

S A T. IV.

Nero found himself at the head of the Roman empire, at the age of seventeen. For a while, he behaved well ; but this was all hypocrisy or restraint. The wife very soon discovered his vicious dispositions,

Scilicet ingenium & rerum prudentia, velox,
 Ante pilos, venit; dicenda tacendaque calles! 5
 Ergo, ubi commotâ fervet plebecula bile,
 Fert-animus calidæ fecisse silentia turbæ,
 Majestate manûs: quid deinde loquere? "Quirites,
 "Hoc,

dispositions, while the more ignorant were admiring his apparent virtues.

In this ambiguous state, the poet ventured to instruct him: and, for this purpose, takes his sentiments from Plato's first Alcibiades. If he succeeded, he would have the comfort of doing good to a young emperor, upon whose character the welfare of a great empire depended: if he failed, he could give no offence; for his piece would be considered as a juvenile *jeu d'esprit*, or a mere school exercise.

It consists of three parts. The first is the advice of Socrates to Alcibiades, i. e. of Persius to Nero. The second goes into an excellent common-place about our neglect of self-knowledge, and our unhappy disposition to censure others. The third tacitly applies this observation to Nero's case.

2. *Sorbitio tollit*] He means Socrates, mentioned Juv. XIII. 185. As no Grammarian acknowledges *tollit* in the perfect, it is a just question, whether Persius did not write *tollet*, in this sense. "Imagine that wise man is now speaking, who, HEREAFTER, shall suffer by hemlock (*tollet*) a death unworthy of his wisdom and innocence, *dica*."

3. *Pericli*] The Romans gave a new termination to Greek nouns in *es*, as *Achilleus* — *ei*. So *Pericli*.

ib. *Pupille*] Pericles was uncle and guardian to Alcibiades.

7. *Fert animus*] It means not here, in its common sense, mere intention, but a strong impulse or inclination.

8. *Quid deinde loquere? Quirites*] It is very plain to every judicious reader, that Persius puts nothing but very trifling language into the mouth of Nero, throughout all the first part of this satire. Possibly there is an unobserved beauty in this contrivance. This piece was written in the beginning of his reign, when his fondness for charioteering, music, and the like unprincely accomplishments, and his neglect of all useful knowledge, especially of oratory, was
 a matter

“Hoc, putà, non justum est; illud malè; rectius istud.”
 Scis etenim justum geminâ suspendere lance 10
 Ancipitis libræ. Rectum discernis, ubi inter
 Curva subit, vel cùm fallit pede regula varo;
 Et potis es nigrum vitio præfigere theta.

Quin tu, igitur, summâ nequicquam pelle decòrus,
 Ante diem blando caudam jactare popello 15
 Desinis; Anticyras melior sorbere meracas?

Quæ tibi summa boni est? “Unctâ vixisse patellâ
 “Semper; & assiduo curata cuticula sole.”

Expecta:

a matter of general indignation at Rome. His predecessors (not excepting the frantic Caligula and the dull Claudius) were speakers, whereas his public speeches, it was well known, were prepared for him by Seneca. *Annotabant seniores, primum ex iis, qui rerum potiti essent, Neronem alienæ facundiæ eguisse.* Tac. XIII. 3.

Persius is however blameable for mixing Roman and Grecian ideas. For here he uses the word *Quirites*, but below he alludes to the Grecian tribunals *vitio præfigere theta*.

9. *Hoc, putà*] So the best MSS; not, *puto*.

11. *Rectum discernis inter curva*] To distinguish what is right from the two extremes between which it lies. The metaphor of the balance is not continued here, as some suppose.

12. *Cum fallit pede*] To determine a point according to equity; when the rule of right, *regula*, is varied by circumstances, *varo pede*, i. e. when the strict letter of law becomes unjust, according to the Latin adage *summum jus, summa injuria*.

13. *Et potis es*] Theta from ΘΑΥΑΤ was the mark of condemnation among the Greeks, as C was among the Romans.

16. *Anticyra*] There were two islands of this name, famous for Hellebore, the proper medicine for madness; from Hor.

“Expulit Helleboro morbum bilemque meraco.”

20. *Dinomache*] Was the mother of Alcibiades. He covertly means Agrippina; the mother of Nero.

ib. *Sum candidus*] Alcibiades was remarkable for a fine person: but Nero bore no resemblance to him in this respect.

Expecta : haud aliud respondeat hæc anus. I nunc,
 " Dinomaches ego sum : " suffla. " Sum candidus : "
 Dum ne deterius sapiat pannucea Baucis, [Esto, 20
 Cùm benè discincto cantaverit ocyma vernæ !

II. Ut nemo in sese tentat descendere ; nemo :
 Sed præcedenti spectatur mantica tergo !
 Quæsieris ; nôstin' Vestidî prædia ? " Cujus ? " 25
 Dives arat Curibus, quantum non milvus oberret.
 " Hunc, ais ? Hunc, Diis iratis, Genioque sinistro !
 " Qui, quandoque jugum pertusa ad compita figit,
 " Seriolæ veteris metuens deradere limum, 29
 " Ingemit,

22. *Cantare ocyma*] The herb basil, *ocymum*, was planted with
 curses, as Pliny says, to make it grow the better. Hence *cantare*
ocyma became proverbial, " to rail and squabble."

23. *Ut nemo in sese*] Here begins the second part, a passage of
 great elegance, to express the neglect of mankind in acquiring
 self-knowledge.

24. *Sed præcedenti*] This alludes to Æsop's fabled wallet, in
 which we carry the faults of other men before, our own behind.

25. *Quæsieris*] Here is opened a higher error of human life. We
 not only see the faults of others, but we aggravate and magnify
 them beyond all measure. Persius illustrates this observation
 by two very strong examples.

Vestidius was rich, and perhaps an œconomist : and what says
 malicious exaggeration ? It paints him forth in the darkest colours
 of avarice. Another is a man of ease and pleasure, *at si unctus cesses* :
 and what says malice here again ? It describes him as the worst
 of libertines.

28. *Qui quandoque*] The feasts, called *Compitalia*, were cele-
 brated in the most frequented parts of the highways ; hence
compita, and *pertusa*. We know no more of the rest of the cere-
 monies, than what is mentioned here.

29. *Seriolæ*] Never was the picture of a miser drawn in stronger
 colours. It was a festival of the most public kind : yet his wine-
 cask was but small ; not *seria* but *seriola* : he opens it with fear,
metuens,

" Ingemit, *hœc benè fit* ; tunicatum cum falè mordens
 " Cæpe, & farratam, pueris plaudentibus, ollam ;
 " Pannosam facem morientis forbet aceti !"

At, si unctus cesses, & figas in cute solem,
 Est propè te ignotus, cubito qui tangat, & acre
 Despuat in mores ; " te lumbos, more sinistro, 35
 " Runcantem, populo totam proflare per urbem."

III. Cædimus, inque vicem præbemus crura sagittis :
 Vivitur hoc pacto : Sic novimus.—Ilia subter,
 Cæcum vulnus habes : sed lato balteus auro

Prætegit :

metuens, with very slow caution, *deradere* ; and after all, the contents are not wine, but vinegar, *acetum* ; and this but dregs *fax*, vapid *moriens*, and mothery *pannosa*. As to his food, he loses not one coat of his onion, *tunicatum cæpe* ; he has but barley pudding for bread *farrata olla* ; and this was very uncommon cheer, *pueris plaudentibus*, *hœc benè fit*. How, then, must they, both master and slaves, have fared, upon common days ? *Hœc benè fit* means " let us make merry with this : " like Horace's *Bene erat, non piscibus, urbe petitis*. II. 2.

33. *At si unctus*] The second character follows. But the chaste Persius has used language here, which cannot be explained or transcribed. *Populo totam*, &c. expresses only his meaning.

34. *Acre Despuat*] *Acre* is for *acritèr*, and *despuat* for two verbs *abominetur tuos mores*, & *hæc dicat de te, quæ sequuntur*.

37. *Cædimus, inque vicem*] A metaphor taken from the gladiators ; and here he intimates that human life is but a hostile scene of censure and recrimination. He had his friend Horace, as usual, in his eye :

" At tibi contrà

" Evenit, inquirant vitia ut tua rursus et illi. Sat. I. 3.

" Cædimur, et totidem plagis consumimus hostem." Ep. II. 2.

38. *Vivitur hoc pacto*] The poet, in the next place, shows the application of the preceding remarks. " If this be the actual, " settled course of human life, it is impossible but that your faults " should come to light, however you may contrive for a time to " hide them."

39. *Lato balteus auro*] Metaphorically used : " No power or riches can conceal your faults."

Prætegit: ut mavis, da verba & decipe nervos, 40
 Si potes. “Egregium cùm me vicinia dicat,
 “Non credam?”—Viso si palles, improbe, nummo,
 Si facis, in mentem quicquid tibi venit iniqui,
 Si puteal multâ cautus vibice flagellas;
 Necquicquam populo bibulas donaveris aures. 45
 Respue quod non es: tollat sua munera cerdo:
 Tecum habita, & nôris quàm fit tibi curta supellex.

40. *Ut mavis*] Persius is very concise here, yet perspicuous enough to the attentive. “You attempt not things which exceed “your physical strength, *decipe nervos, si potes*; yet you act other- “wise in moral life, *ut mavis*: this cannot be right.”

41. *Egregium cum me*] The poet proceeds farther. “Nay, “though the world should be blind to your vices, and give you “the applause due to real virtue, yet conscience, which you “cannot deceive, should make you reject the idle adulation, and “reform yourself.”

44. *Si puteal*] It properly relates to Nero’s nocturnal fallies. See the Chronol. A. C. 55. *Cautus*: having been once roughly handled, he afterwards had a guard to follow him at a distance.

Yet this may be made a general maxim, for usury; *puteal* being put for the forum where money was kept. Juv. X. 25. and *vibex* for the chains that secured the chest. Or it may also denote vexatious suits at law.

45. *Necquicquam*] Popular fame is an idle pursuit; the wisdom of man lies in self-knowledge and self-discipline.

S A T I R A V.

NULLA EST LIBERTAS, UBI REGNAT PRAVA
CUPIDO.

I. P. **V**ATIBUS hic mos est, centum sibi poscere
voces,

Centum ora, & linguas optare in carmina centum ;
Fabula seu mœsto ponatur hianda Tragœdo ;
Vulnera seu Parthi ducentis ab inguine ferrum.

C. Quorsum

This satire, the poet's master-piece, treats of two of the capital principles of the Stoic school; "that all wicked men are slaves," and "that the wise only are free." These he treats of in an inverted order, and the other parts of the satire are but introductory to this great and noble subject. 1. He prepossesses his reader in favour of wisdom by the esteem and gratitude he professes for his philosophical friend and tutor, Cornutus. 2. He engages the reader's further attention by showing, that happiness is to be found only in philosophy. 3. He removes the capital obstacle of all improvement, Procrastination. 4. He states the idea of true liberty. 5. He shows, that this is the gift of philosophy alone. And 6. that all vicious men are slaves; a doctrine illustrated at length in FIVE ruling passions of life, i. e. avarice, pleasure, love, ambition, and superstition.

3. *Hianda*] A forcible expression, similar to our English word, "to mouthe," to characterize the pompous inanity of bad tragedy.

6. *Ingeris*] i. e. *profers in publicum et lectoribus tuis objicis*. Cas. But the poet's idea seems to be the same, as he began in *hianda*,

and

C. Quorsum hæc? Aut quantas robusti carminis
Ingeris, ut par sit centeno gutture niti? [offas 5

Grande locuturi nebulas Helicone legunto:
Si quibus aut Procnes, aut si quibus olla Thyestæ
Fervebit; sæpe insulso cœnanda Glyconi.

Tu neque anhelanti, coquitur dum massa camino, 10
Folle premis ventos: nec, clauso murmure raucus,
Nescio quid tecum grave cornicaris ineptè;
Nec stloppo tumidas intendis rumpere buccas.

Verba togæ sequeris, juncturâ callidus acri,
Ore teres modico, pallentes radere mores 15
Doctus, & ingenuo culpam defigere ludo.

O 2.

Hinc

and explains more fully below in *olla feruebit, cœnanda Glyconi*. The idea is coarse, indeed; but it is one of Persius's methods of ridicule, like the stile of the honest, pains-taking Martinus Scriblerus, in the Bathos.

10. *Tu neque anhelanti*] Here are three characters of bad writers. Vain-glory as a motive, *folle premis ventos*: the affectation of a studious air to catch the public eye, *cornicaris ineptè*; for *cornicor* is to walk alone, as the crow: and inflated expression, *rumpere buccas*. CAS.

But as the following sentence relates to the beauties of stile, it is submitted to the reader's judgment, whether this too relates not to the errors of stile, viz. verbosity, obscurity, and bombast.

Certainly, the passage of Horace, which Persius imitates in the first line, describes a verbose writer: *nescio quid grave* may obviously mean solemn nonsense; and *rumpere buccas* inflated language.

13. *Stloppus*] A word coined from found, used only here. See Ainsworth.

14. *Verba togæ*] Here are four characteristics of a good satirist. 1. The language of common life, *verba togæ*. 2. Harmony and force of disposition *acris junctura*. 3. Proper elocution, neither grovelling nor inflated, *modico ore, teres*. 4. Proper reprehension of vices, which has two parts, address in correcting guilt *pallentes radere mores doctus*. and raillery of folly *culpam defigere ludo*.

Hinc trahe quæ dicas : mensasque relinque Mycenis,
Cum capite & pedibus ; plebeiaq; prandia nôris.

P. Non equidem hoc studeo, bullatis ut mihi nugis
Pagina turgescat, dare pondus idonea fumo. 20

Secreti loquimur. Tibi nunc, hortante Camœnâ,
Excutienda damus præcordia : quantaque nostræ
Pars tua sit, Cornute, animæ, tibi, dulcis amice,
Ostendisse juvat. Pulsa, dignoscere cautus
Quid solidum crepet, & pictæ tectoria linguæ. 25

His ego centenas ausim deponere voces,
Ut, quantum mihi te sinuoso in pectore fixi,
Voce traham purâ ; totumque hoc verba resignent,
Quod latet arcanâ, non enarrabile, fibrâ.

Cum primum pavido custos mihi purpura cessit, 30
Bullaque succinctis Laribus donata pependit ;

Cùm

17. *Mycenis*] This alludes to the story of Atreus and Thyestes.

18. *Cum capite et pedibus*] The head and feet, as it should seem, of the slain children ; reserved to show the wretched fathers what their dreadful repast had been.

20. *Fumo*] i. e. *levissima* : *cujus pondus non sit majus quam fumi pondus*. CAS. *Quæ fumum*, i. e. *res leves & vanas extollat*. LUB. Or, more simply, *digna, quæ in fumum abeat, vel, digna incendio* : which Juvenal expresses more fully *Dona Veneris, Telefine, marito*. VIII. 25.

Persius seems to have copied Horace's line, *Versus inopes rerum, nugæque canoræ*. *Versus inopes rerum* are Persius's *pagina turgescat*, and *nugæ canoræ* are his *bullatæ nugæ*.

23. *Trabam*] For the compound *extrabam*, *eruum*.

30. *Custos purpura*] Youths of family wore the *prætecta* till they came to manhood, when they put on the *toga virilis*. Kennet, V. 8.

31. *Bulla*] See Sat. II. 70.

ib. *Succinctis*] The habit of business.

33. *Candidus umbo*] A plait in the *toga virilis*, and put for the whole : not, as many critics still say, "a shield." It is so well explained by Lipsius, Clavier, and Casaubon, that it admits no longer of a doubt.

Cùm blandi comites, totâque impunè Suburrâ
 Permisit sparsisse oculos jam candidus umbo ;
 Cùmque iter ambiguum est ; & vitæ nescius error
 Diducit trepidas ramosa in compita mentes ; 35
 Me tibi supposui : teneros tu fuscipis annos
 Socratico, Cornute, sinu. Tunc, fallere solers,
 Apposita intortos extendit regula mores ;
 Et premitur ratione animus ; vinciq; laborat :
 Artificisq; tuo ducit sub pollice vultum. 40

Tecum etenim longos memini consumere soles,
 Et tecum primas epulis decerpere noctes.
 Unum opus, & requiem paritèr disponimus ambo ;
 Atque verecundâ laxamus seria mensâ.

Non equidem hoc dubites, amborum fœdere certo
 Consentire dies, & ab uno fidere duci. 46

Nostra vel æquali suspendit tempora librâ
 Parca tenax veri : seu, nata fidelibus, hora

Q 3.

Dividit

35. *Ramosa in compita*] He alludes to the Pythagoric letter Y, mentioned Sat. III. 56.

37. *Fallere solers*] Of all the different interpretations this seems to be the best. "The application of your precepts, like the "mechanic's line, corrected (*extendit*) my depravities with "pleasing guile or imperceptible happy influence."

39. *Animus*] The passions. *Vincique laborat*; another compliment to his master's skill, and a bold figure. "The very rebel passions strove to be controuled," i. e. in plainer language, submitted with ease to your wise instruction.

40. *Artificisque tuo*] This is Casaubon's conjectural emendation, which must be admitted. *Artifcem* was the error of transcribers ignorant of the purity and elegance of the above phrase.

42. *Primas epulis decerpere noctes*] Hypallage, for *decerpere epulas primis noctibus*. There is an elegance to be observed here: *decerpere* means the shortness of the repast; *noctibus* the lateness of it, the whole day being devoted to study.

48. *Nata fidelibus*] Hypallage, for *bora, quâ nascuntur fideles amici*.

Dividit in Geminos concordia fata duorum ;
 Saturnumque gravem nostro Jove frangimus unâ. 50
 Nescio quod certè est, quod me tibi temperat, altrum.

II. MILLE hominum species & rerum discolor usus :
 Velle suum cuique est ; nec voto vivitur uno.

Mercibus hic Italis mutat, sub sole recenti,
 Rugosum piper, & pallentis grana cumini ; 55
 Hic, satur, irriguo mavult turgescere somno ;
 Hic campo indulget : hunc alea decoquit : ille
 In Venerem est putris : sed, cùm lapidosa chiragra
 Fregerit articulos, veteris ramalia fagi,
 Tum crassos transisse dies, lucemque palustrem, 60
 Et sibi jam feri vitam ingemuère relictam.
 At te nocturnis juvat impallescere chartis :
 Cultor enim juvenum, purgatas inferis aures

Fruge

50. *Saturnum*] This is explained by the passage in Horace, to which it alludes. *Te Jovis impio Tutela Saturno refulgens Eripuit.* Od. II. 17. "The kind influence of Jupiter, a propitious planet (*tutela*) shining in direct opposition (*refulgens*) protected you "from the ill effects of Saturn a malignant planet."

52. *Mille species*] The same thing is expressed in both clauses ; for *species* and *usus rerum* mean *artes & scientiæ, quas homines proficiuntur, et circa res exercent.* "The various occupations and pursuits of life." These he throws into two general classes, BUSINESS (*mercibus hic Italis*) and PLEASURE, *hic satur irriguo.*

58. *Est putris*] *Putret.* Cas.

59. *Fregerit articulos*] Here he shows the natural effect of all criminal pursuit, the sorrow and regret of A TOO LATE REPENTANCE.

63. *Inferis aures*] Elegantly for *mentes* : the ears being the medium or channel, by which instruction is conveyed.

64. *Cleanthes*] Cleanthes, a Stoic philosopher.

65. *Finem animo certum*] Here he shows the merit of philosophy. It restrains the passions that lead to misery, *animo* ; it provides comforts

Fruge Cleantheâ. Petite hinc, juvenesque senesque,
Finem animo certum, miserisque viatica canis. 65

III. "Cras hoc fiet." Idem cras fiet. "Quid?
quasi magnum,
"Nempe diem donas?" Sed, cùm lux altera venit,
Jam Cras hesternum consumpsimus; ecce aliud Cras
Egerit hos annos, & semper paulum erit ultrâ.
Nam, quamvis prope te, quamvis temone sub uno 70
Vertentem sese, frustra sectabere canthum;
Cùm rota posterior curras, & in axe secundo.

IV. Libertate opus est, non hâc, ut quisque Velinâ
Publius emeruit, scabiosum tesserulâ far 74
Possidet. Heu! steriles veri, quibus una Quiritem
Vertigo facit! Hic Dama est, non treffis agaso,
Vappa, & lippus, & in tenui farragine mendax;
Verterit hunc dominus, momento turbinis, exit
Marcus

forts for the very infirmities of old age, *viatica canis*. This stands in opposition to what he said before of vice.

66. *Cras hoc fiet*] Here he shows the folly of procrastination:

69. *Egerit*] From *egero*, not from *ago*, i. e. *paulatim consumere*, *ut qui condita in penu per partes promunt*. A metaphor from a store house.

73. *Non hâc, ut quisque Velinâ*] There are several difficulties in this sentence. *Quâ* is understood; a harsh construction, used once by Virgil, but not to be imitated,

"Est locus, Italiam Graii cognomine dicunt."

Emeruit is a phrase taken from the discharge of gladiators and soldiers, who were thence called *emeriti*: here then it means a slave's manumission. *Publius* means the new name he received; *Velina* the tribe in which he was inrolled. *Scabiosum far* expresses the privilege of his freedom, a title to some damaged corn from the public granaries. Juvenal, Sat. VII. 175. But this is spoken in ridicule.

77. *Lippus*] See Sat. II. 72. *In tenui farragine mendax*, "a cheat in the smallest matter" the strongest mark of baseness.

Marcus Dama! "Papæ! Marco spondente, recusas
 " Credere tu nummos? Marco sub Judice, palles? 80
 " Marcus dixit; ita est: assigna, Marce, tabellas."
 Hæc mera libertas! hoc nobis pilea donant!

" An quisquam est alius liber, nisi ducere vitam
 " Cui licet, ut voluit? Licet, ut volo, vivere: non sim
 " Liberior Bruto?" Mendosè colligis, inquit 85
 Stoicus hîc, aurem mordaci lotus aceto. [tolle.
 Hæc reliqua accipio: "*licet*" illud, &, "*ut volo*,"
 " Vindictâ postquam meus à Prætore recessi,
 " Cur mihi non liceat, jussit quodcumque voluntas;
 " Excepto, si quid Masurî rubrica vetavit?" 90

V. Disce; sed ira cadat naso, rugosæque fanna;
 Dùm veteres avias tibi de pulmone revello.

Non Prætoris erat stultis dare tenuia rerum
 Officia, atque usum rapidæ permittere vitæ.
 Sambucam citiùs caloni aptaveris alto. 95
 Stat contrà ratio, & secretam garrit in aurem,
 " Ne liceat facere id, quod quis vitiabit agendo."
 Publica lex hominum naturaque continet hoc fas;
 " Ut teneat vetitos inscitia debilis actus."

Diluis

83. *An quisquam*] An objection of the adversary, drawn up, almost, in syllogistic form. "He that lives as he pleases, is free: I live as I please: therefore I am free."

85. *Mendosè colligis*] What the poet denies here is the minor (as the logicians speak) that is, the second proposition.

86. *Acetum*] "Sound instruction." It seems to be a metaphor taken from some medical fomentation in which vinegar was a principal ingredient. *Auris*, as before, for *mens*; line 63.

90. *Masurius*] Was a distinguished lawyer, in the reign of Tiberius.

93. *Tenuia rerum officia*] The emphasis lies in *tenuia*. The laws of the land teach right and wrong only in general, not in their finer discriminations, or in the nicer intercourses of life.

94. *Rapidæ vitæ*] The poet touches here, with great propriety, the two great difficulties of a moral state; that of seeing the clear line

Diluis helleborum, certo compescere puncto 100
 Nescius examen? vetat hoc natura medendi.
 Navim si poscat sibi peronatus arator,
 Luciferi rudis; exclamet Melicerta, perisse
 Frontem de rebus. Tibi recto vivere talo
 Ars dedit? Et veri speciem dignoscere calles, 105
 Ne qua subærato mendosum tinniat auro?
 Quæque sequenda forent, & quæ vitanda vicissim;
 Illa prius cretâ, mox hæc carbone notâsti?
 Es modicus voti, pressus lare, dulcis amicis;
 Jam nunc attingas; jam nunc granaria laxes; 110
 Inque luto fixum possis transcendere nummum;
 Nec glutto forbere salivam Mercurialem?
 "Hæc mea sunt, teneo;" cum verè dixeris; Esto
 Liberque ac sapiens, Prætoribus ac Jove dextro.
 Sin tu, cum fueris nostræ paulò antè farinæ, 115
 Pelliculam veterem retines, &, fronte politus,
 Astutam vapido servas sub pectore vulpem;
 Quæ

line of duty under a combination of perplexing circumstances, *tenuia officia rerum*; and that of adhering to it, in the tumultuous hour of temptation, *trepida vitæ*.

99. *Ut teneat vetitos*] *Ut inscitia eos ætus pro vetitis habeat, quibus impar est.* This last phrase is implied in *debilis*.

100. *Puncto*] This an is image taken from the steel-yard, not the balance.

105. *Speciem*] *Rem, quæ similitudinem veri habeat non sit vera.* CAS.

109. *Pressus lare*] *Vivisne frugalitèr?* ID.

111. *In luto—nec glutto*] These mean two different things. The first is "to do any *sordid* action for gain;" the second signifies the thirst of gain *in general*. This latter is a strong but unusual phrase answering to ours in English, "to view a thing with watering teeth."

117. *Astutam vapido*] Some MSS. read *vafro*: but Persius is fond of this metaphor from bad wine. "If you, fair only without, have nothing but the artificial disguises of sly hypocrisy (*astutam vulpem*) to hide a corrupt heart," *vapido pectore*.

Quæ dederam suprâ, repeto, funemque reduco:
 Nil tibi concessit ratio: digitum exere, peccas:
 Et quid tam parvum est? Sed nullo thure litabis, 120
 Hæreat in stultis brevis ut semuncia recti.
 Hæc miscêre nefas; nec, cùm sis cætera fossor,
 Tres tantùm ad numeros Satyri moveare Bathylli.

VI. "Liber ego!" Undè datum hoc sumis, tot
 subdite rebus?

An dominum ignoras, nisi quem vindicta relaxat? 125
 "I, puer, & strigiles Crispini ad balnea defer,"
 Si increpuit; "cessas, nugator?" Servitium acre
 Te nihil impellit, nec quicquam extrinsecùs intrat,
 Quod nervos agitet? Sed, si intùs & in jecore ægro
 Nascantur domini, quî tu impunitior exis, 130
 Atque hic, quem ad strigiles scutica & metus egit
 herilis?

Manè

118. *Funemque reduco*] This is best considered as a metaphor from any chained animal, though Casaubon has recourse to some childish play among the Greeks for its explanation.

119. *Digitum exere, peccas*] The Stoics required absolute perfection in their scholars. To AIM AT perfection, indeed, is certainly a moral duty; but that perfection is ACTUALLY attainable in this life, is an idle pretence.

123. *Satyri moveare Bathylli*] "Bathyllus, when he dances "in the character of the Cyclop."

Moveor, feror, stratus, effusus, and many other Latin passives have the reciprocal sense of the middle voice of the Greeks: a form of speaking, once familiar to the Latins; as appears, among other things, from their deponent verbs.

124. *Liber ego*] He enters here upon his sixth and last part, the purport of which (as was mentioned before) is to prove, that EVERY WICKED MAN IS A SLAVE. In this part we should hear him with attention at least, if not with reverence: for the scripture itself requires us to consider sinners in the same despicable view.

127. *Servitium acre*] This is read in some editions without an interrogation. It must then be understood ironically.

Manè piger stertis: "surge," inquit avaritia; "eja
 "Surge." Negas. Instat, "Surge," inquit. "Non
 queo." "Surge."— [Ponto,
 "Et quid agam?"—"Rogitas! Saperdas advehe
 "Castoreum, stuppas, hebenum, thus, lubrica Coa:
 "Tolle recens primus piper è sitiente camelo: 136
 "Verte aliquid; jura. Sed Jupiter audiet. Eheu!
 "Baro, regustatum digito terebrare salinum
 "Contentus perages, si vivere cum Jove tendis."
 Jam pueris pellem succinctus & ænophorum aptas;
 "Ocyùs ad navem." Nihil obstat, quin trabe vastâ
 Ægæum rapias, nisi solers luxuria ante 142
 Seductum moneat: "quò deinde, insane, ruis? Quò?
 "Quid tibi vis? Calido sub pectore mascula bilis
 "Intumuit, quam non extinxerit urna cicutæ. 145
 "Tun'

132. *Manè piger stertis*] This dialogue, though at first view it appears tedious, is very just, and truly expressive of the reluctances of indolence. Juvenal very well observes, Sat. XIV. 109.

"Sponte tamen juvenes imitantur cætera: solam

"Inviti quoque avaritiam exercere jubentur."

138. *Digito terebrare salinum*] Probably a Latin proverb, similar to ἀλιαν τρυπᾶω in Greek: "To bore your oft scooped salt-seller through with your finger." We have no similar proverb in our language. But the allusion to a feast, which is not commonly observed, should by no means be neglected.

142. *Ægæum rapias*] For the compound *corripias*, an expressive word: as *campum corripuere*—*currus*. Virg.

ib. *Solers luxuria*] *Ingeniosa in corrupendis hominum mentibus*. CAS. *Illa enim prædulce malum*. LUB.

144. *Mascula*] *Copiosa et valida*, according to Lubin. But Casaubon gives it a more refined sense: "That resolution of
 "yours, manly (as you think it, *mascula*) is arrant madness."
Bilis, intumuit, calido.

Luxury speaks but in character, when she considers industry as a vice: ease and effeminacy are the highest virtues in her school.

"Tun' mare transilias? Tibi, tortâ cannabe fulto,
 "Cœna sit in transtro? Vejentanumque rubellum
 "Exhalet, vapidâ læsum pice, sessilis obba? [desto
 "Quid petis? Ut nummi, quos hîc quincunce mo-
 "Nutrieras, pergant avidos sudare deunces? 150
 "Indulge genio: carpamus dulcia; nostrum est,
 "Quod vivis: cinis, & manes, & fabula fies.
 "Vive memor lethi: fugit hora. Hoc quod loquor,
 inde est."

En quid agis? Duplici in diversum scinderis hamo.
 Hunccine, an hunc sequeris? Subeas alternus oportet,
 Ancipiti obsequio, dominos; alternus oberres: 156
 Nec tu, cùm obstiteteris semel, instantique negâris
 Parêre imperio, "rupi jam vincula," dicas.
 Nam & luctata canis nodum abripit: attamen illi,
 Cùm fugit, à collo trahitur pars longa catenæ. 160
 "Dave, citò, hoc credas jubeo, finire dolores
 "Præteritos meditor. (Crudum Chærestratus unguem
 "Abrodens ait hæc.) An ficcis dedecus obstem
 "Cognatis?

147. *Veientanum*] The worst sort of wine. Hor. Sat. II. 3. 143.

150. *Sudare*] It may signify the labours of the enterprising merchant; or, more poetically still, the rapid increase of wealth by the accumulated profits of trade.

161. *Dave, citò*] He takes this from Menander himself; but Horace took the same character from Terence's imitation.

165. *Frangam*] A beautiful metaphor from a shipwreck. *Apud Andrum is fregit navem.* Ter.

ib. *Udas*] Moist either with his tears, or libations, or both.

171. *At, si vocet, haud mora, dicas*] Others read *et si*; but the construction, though it be tolerable, yet is embarrassed, either way. It were better to suppose *et* to be a mistake for *te*, and, to point the whole passage anew;

"Nugaris: soleâ, puer, objurgabere rubrâ;

"Ne trepidare velis, atque arctos rodere casses.—

"Nunc ferus et violens, te si vocet, haud mora, dicas; &c."

We

- " Cognatis? An rem patriam, rumore sinistro,
 " Limen ad obscœnum frangam, dum Chrysidis udas
 " Ebrius ante fores, extinctâ cum face, canto? 166
 " *Euge, puer, sapias: Diis depellentibus agnam*
 " *Percute. Sed censen', plorabit, Dave, relicta?*
 " *Nugaris: Soleâ, puer, objurgabere rubrâ;*
 " *Ne trepidare velis, atque arctos rodere casses,* 170
 " *Nunc ferus & violens! At, si vocet, haud mora, dicas:*
 " Quidnam igitur faciam? Ne nunc, cùm accersat,
 & ultrò
 " Supplicet, accedam? *Si totus & integer illinc*
 " *Exieras, nec nunc.*"—Hic, hic, quem quærimus,
 hic est:

Non in festucâ, Licitor quam jactat ineptus! 175
 Jus habet ille sui palpo, quem ducit hiantem
 Cretata ambitio? Vigila: & ciceringere largè
 Rixanti

We shall then have the very sentiment of the comic writers;

- " Et quod nunc tute tecum iratus cogitas,
 " Egone illam? quæ illum? quæ me? quæ non? sine modò, &c.
 " Hæc verba, una mehercule falsa lacrimula, &c.
 " Restinguet." Ter.

Or this sentiment may be preserved, without any alteration, with this pointing:---*rodere casses*:

Nunc ferus et violens: at si, &c. the verb *es* being understood.

173. *Totus et integer*] Alluding to the simile before mentioned, the dog and his chain.

176. *Jus habet ille sui palpo*] He proceeds now to the slavery of ambition, which he expresses in few but very strong terms. On one hand we have its anxieties, *hiantem, ducit, vigila, ciceringere*; on the other its wretched rewards, *rixanti populo, aprici meminisse senes floralia nostra, quid pulebrius!*

177. *Cretata*] The candidates for honours wore a dress of peculiar whiteness, and from thence had their name. *Vigila*, the labour of rising early to canvas. *Cicer*, the largesses and feasts usually given to the people by the ambitious to court their favour.

Rixanti populo, nostra ut Floralia possint
 Aprici meminisse senes! Quid pulchrius!—At, cùm
 Herodis venêre dies, unctâque fenestrâ 180
 Dispositæ pinguem nebulam vomuere lucernæ,
 Portantes violas; rubrumq; amplexa catinum,
 Cauda natat thynni; tumet alba fidelia vino;
 Labra moves tacitus, recutitaque sabbata palles.
 Tunc nigri lemures, ovoque pericula rupto: 185
 Hinc grandes Galli, & cum fistro lusca Sacerdos,
 Incussere

180. *Herodis venêre dies*] We must take our idea of superstition from the opinion of the ancients, to render this place intelligible. True religion, they thought, lay in worshipping the established deities according to the established forms: superstition, therefore, as its contrary, lay in worshipping any FOREIGN DEITIES, or worshipping the ESTABLISHED deities with forms of FOREIGN GROWTH.

Here, then, is the first mark of slavery the poet notes in the superstitious Roman, that he embraced the Jewish, Phrygian, or Egyptian rites. The two latter were indeed tolerated by a decree of the senate, but were despised by the wiser part of the people; the Jewish was not so much as authorized by any such decree.

The second mark of slavery he notes, is, that these superstitions were really despicable in themselves, expressed in the contemptuous terms he uses.

180. *Herodis*] Casaubon, agreeing with the Scholiast, understands this of Herod the Great, and those Jews, called in the New Testament Herodians, who acknowledged him as the Messiah.

ib. *Unctâ—pinguem*] This description is designedly coarse to ridicule the Jews.

182. *Rubrum*] Common earthen ware coloured with vermilion.

183. *Thynnus*] A common fish of remarkably large size: *amplexa* therefore means that it extended from side to side in the dish of soup, in which it was served.

ib. *Alba*] White earthen ware, for a wine cask: *tumet* means more than *plena est*; it signifies the wine was new, almost in state of fermentation.

Incussère Deos inflantes corpora, si non
Prædictum ter manè caput gustaveris allî!

Dixeris hæc inter varicosos Centuriones,
Continuè crassum ridet Vulfenius ingens :
Et centum Græcos curto centusse licetur.

190

184. *Labra moves*] This is a second step in the Judaizing Roman's foolish procedure. He first joined the carousing Herodians; he here proceeds farther, and joins the other Jews in all their religious follies.

Recutita sabbata] The epithet is applied to the sabbath which belonged to the people. *Recutitus*, *verpa*, *Apella*, were words of contempt for a Jew upon account of the rite of circumcision.

185. *Tunc—hinc*] Both words mean, *postquam animus superstitione depravatus est*; the verbs *timentur* and *adeuntur* being understood. The poet is now showing, that the more fashionable religions of Cybele and Isis were as ridiculous as the Jewish. The words *grandis* and *luscus*, (like *ingens* line 190) relate to the mind and denote the folly of the procedure.

187. *Incussère deos*] i. e. *incussère timorem eorum deorum, qui inflant corpora; morbis vel ulceribus impetunt.*

189. *Dixeris*] The conclusion is lively, and has this meaning; "I know these maxims will be ridiculed in the world: but by whom? why, by the stupid and illiterate." The military, it has been observed before, valued themselves upon their strength and neglect of person, and despised all elegance and letters in general. This accounts for *varicosus*, *crassum* *ridet*, *ingens*.

191. *Centum Græcos*] *Centusse—curto*. There is a beautiful sarcasm in the language here used. Nothing but the vilest sort of wares are lumped together (as the phrase is) and sold promiscuously in a lot.

S A T I R A VI.

DENIQUE NUMMORUM GENUINOS EXPLICAT USUS.

I. **A**DMOVIT jam bruma foco te, Basse, Sabino?
Jamne lyra, & tetrico vivunt tibi pectine
chordæ?

Mire opifex numeris veterum primordia rerum,
Atque marem strepitum fidis intendisse Latinæ;
Mox juvenes agitare jocos, & pollice honesto, 5
Egregios luisse senes. Mihi nunc Ligus ora
Intepet, hybernatque meum mare, quâ latus ingens
Dant scopuli, & multâ littus se valle receptat.

“ *Lunæ*

This satire is obscure. But it has some beauties of sentiment and expression; and treats of a very important subject, the value and use of riches.

It consists of four parts. 1. The poet inscribes it to his friend, who was, it seems, a man of letters and a poet, as well as himself. 2. He shows, in his own example, what was the proper use of riches. 3. He removes the objections against liberality. 4. He shows, that the thirst of gain, if once indulged, will grow insatiable, and become a curse.

2. *Tetrico—chordæ*] *Tetrico* denotes the gravity of his subject; *vivunt*, the vigour of his fancy; *chordæ*, the species of poetry, which he cultivated, the Lyric.

3. *Primordia rerum*] The common editions have *vocum*. But the origin of words or etymology is the grovelling business of a grammarian; the origin of things, the beauties of creation, is a subject truly becoming a poet. *Primordia* is governed of *ceciniſſe* implied in the verb *iniendiſſe* by a noble carelessness of construction, sometimes indulged by the best writers, for reasons most ingeniously developed by Bishop Hurd. Hor. Ep. II. I. 97.

“*Lunai portum est operæ cognoscere, cives.*”

Cor jubet hoc Enni, postquam destertuit esse 10

“*Mæonides Quintus, pavone ex Pythagoræo.*”

II. Hic ego securus vulgi, &, quid præparet Auster
Infelix pecori; securus &, angulus ille

Vicini nostro quia pinguior; &, si adeo omnes

Ditescant orti pejoribus, usque recusem 15

Curvus ob id minui senio, aut cœnare sine uncto,

Et signum in vapidâ naso tetigisse lagenâ.

P 3

Discrepet

4. *Marem—juvenes*] Are both used as adjectives, after the Greek idiom.

5. *Juvenes—senes*] These two words point out the two great divisions, under which Lyric subjects may be comprehended; *αἱ ἡρώωναι ἀρεταὶ καὶ τὰ ἐρωτικά*, “the praises of virtue and “the gayeties of youth.” But from the preceding lines it appears, that Bassus’s first Lyric Essay was upon a new subject, the Creation.

6. *Ligus ora*] Luna was a Tuscan town; but the poet speaks thus, because it lay in the confines of Liguria.

9. *Lunai portus*] A line from Ennius. *Operæ*; *pretium* understood.

10. *Cor Enni*] *Cordatus vel sapientem Ennius*: like *Virtus Scipiadae et mitis sapientia Laeli*. HOR.

11. *Destertuit esse Mæonides*] A Græcism, like *in medios sensu delapsus Achivos*. VIRG.

ib. *Mæonides Quintus*] “A Roman Homer:” for Quintus is a Roman name.

ib. *Pavone*] He here ridicules Pythagoras’s metempsychosis or transmigration of souls. A peacock’s body, it seems, according to this fanciful hypothesis, was one of the intermediate stages of Homer’s soul.

16. *Senio*] i. e. *curâ vel dolore*. *Curvus* expresses the attitude of sorrow: *aut ad humum maerore gravi deducit*. HOR.

17. *Vapida*] Every word has its emphasis. The miser stores up the sorriest wine, *vapida lagena*; yet he seals it carefully, *signum*; he examines the seal too with prying eyes, lest the slaves should cheat him, *naso tangit*.

Discrepet his alius. Geminos, Horoscope, varo
 Producis genio. Solis natalibus est qui
 Tingat olus siccum muriâ vafer in calice emptâ 20
 Ipse, sacrum irrorans patinæ piper. Hic bona dente
 Grandia magnanimus peragit puer. Utar ego, utar :
 Nec rhombos idèd libertis ponere lautus,
 Nec tenuem solers tûrdarum nôsse salivam.

Messe tenuis propriâ vive : & granaria (fas est,) 25
 Emole : quid metuas ? Occe : et segēs altera in
 herbâ est.

Ast vocat officium. Trabe ruptâ, Bruttia saxa
 Prendit amicus inops : remque omnem, furdaque vota
 Condidit Ionio : jacet ipse in littore, & unâ

Ingentes

20. *Tingat*] This passage, too, is remarkable for its precision and strength of expression. *Ipse* is joined with *tingat*, to make the emphasis stronger; as *irrorans* is, of itself, sufficiently expressive,

23. *Nec rhombos*] The three following verses mark out the proper line of conduct between two common abuses of wealth, idle profusion, and selfish luxury.

26. *Et seges altera in herbâ est*] An admirable maxim, as Casaubon observes, breathing the very spirit of the gospel ! The earth, annually, brings forth her tributary stores for the use of man, as fast as he uses them, with unexhausted fecundity. Hence it is his obvious duty to receive and use them with gratitude.

27. *Ast vocat officium*] This is the second use of riches; the relief of distress. The following description of a shipwreck is eminently beautiful for its judicious selection of pathetic circumstances; and it is as properly introduced. It is not any common scene of distress, that can melt the flinty heart of a miser.

31. *De cespite vivo*] "In cases of such distinguished distress, " says the poet, rather exceed in your liberality, though you break " in upon your principal and lessen your patrimony."

33. *Sed cœnam funeris*] This is the first objection against a liberal use of riches. The Romans were very curious about their funeral solemnities. They, who never wore a *toga* in their lifetime, wished to be dressed in one upon the funeral pile. Juv. III.

Ingentes de puppe Dei : jamq; obvia mergis 30
 Costa ratis laceræ. Nunc & de cespite vivo
 Frange aliquid : largire inopi, ne pictus oberret
 Cæruleâ in tabulâ. - - - - -

- - - - - III. " Sed cœnam funeris hæres
 " Negliget iratus, quodd rem curtaveris : urnæ
 " Offa inodora dabit ; seu spirent cinnama surdum,
 " Seu ceraso peccent casia, nescire paratus. 36
 " *Tûne bona incolumis minuas ?* " Et Bestius urget
 Doctores Graios : " ita sit ; postquam sapere urbi,
 " Cum pipere & palmis, venit nostrum hoc maris experts,
 " Fœnifecæ

37. *Bestius*] A name from Horace, for any greedy legacy hunter. He considers every thing, as wrong, which tends to waste the wealth he expects. He hates philosophy, because it teaches a liberal taste; and considers common decency of living as down-right luxury. He wants to see the Romans reduced to their old rustic rudeness (*fœnifecæ*) in order to get a larger inheritance. himself.

39. *Hoc maris experts*] This phrase is from Horace. Sat. II. 8. *Chium maris experts*, " Chian wine which never crost the sea." But it is here taken in a different sense: for *maris* here is from *mas*. *Postquam hoc nostrum sapere maris experts*. " Since this soft enervating " philosophy," *venit urbi cum pipere & palmis* " has been imported " into the city with other incentives to luxury and expensive " living." Pepper and dates were of foreign growth. *Experts* may also be taken in a positive sense for *expertus*, like *infrañus*, *egelidas*, and some other words, which have both a positive and negative sense. In this acceptation, it means " foreign wisdom, imported from Greece." CAS. But the translator owns he likes neither of these senses (the first being a mere pun, the other wanting classic authority) and yet can suggest nothing better. It is certain, the most obvious meaning, and what agrees properly with Horace's genuine phrase, is " our own native home-spun sense." And, as critics have a right to indulge fancy, in cases of acknowledged difficulty, (provided they do not corrupt the text with their conjectures) the translator conceives that a line is lost and ought to be supplied with something of the following import;

--- postquam

"Fœnifecæ crasso vitiârunt unguine pultes." 40
 Hæc cinere ulterior metuas? At tu meus hæres
 Quisquis eris, paulum à turbâ seductior, audi.
 O bone, num ignoras? Miffa est à Cæsare laurus
 Insignem ob cladem Germanæ pubis, & aris
 Frigidus excutitur cinis: ac jam postibus arma, 45
 Jam chlamydas Regum, jam lutea gausapa captis,
 Effedaque

----- postquam sapere, urbi
 Cum pipere et palmis veniens, nostrum hoc maris experts
 Expulit, et docuit contemnere dulce lucellum,
 Fænifecæ, &c. He chooses *expulit* rather than *impulit* (Persius's favourite word for *loco dejecit, contemni fecit*, Sat. II. 59.) as the similar sound might lead the transcriber to overlook the line.

40. *Vitiârunt unguine pultes*] This must be explained by the character of the speaker: he considers the use of a little fat with herbs as downright luxury.

41. *Hæc cinere ulterior metuas!*] This is commonly read interrogatively; but it is better considered as an irony. "These are things, greatly to be dreaded, to be sure, when you are insensate dust and ashes!" *cinere ulterior*, a græcism for *fato functus*, *περὶ αὐτὸν κενωτός*.

43. *Miffa est a Cæsare laurus*] i. e. *laureatæ epistolæ*. Caligula, after his mock-expedition against the Germans, wrote to his ministers to provide as magnificent a triumph, and at as little an expense, as possible. Casaubon supposes that they used this order as a pretext for the most cruel exactions upon the opulent at Rome; and therefore gives the passage this sense. "Should such a time return, as we once saw, that a mad emperor and his base ministers should exact from me the most extravagant expenses; what right have you, my heir to complain, if I consult my own safety, and resign my wealth to save my life? And what real value has accumulated wealth, when it is so often thus exposed to the ravages of lawless power?" See the Chronology. A. D. 37.

47. *Ingentes Rhenos*] For *Rhenanos*, the Germans or Gauls, who inhabited near the Rhine. Caligula chose some Gauls who were of remarkable stature to grace his mock-triumph.

Effedaque, ingentesque locat Cæsonia Rhénos.
 Diis igitur, Genioque Ducis centum paria, ob res
 Egrediè gestas, induco: quis vetat? Aude.
 Væ, nisi connives. Oleum artocreasque popello 50
 Largior; an prohibes? Dic clarè. "Non adedò, inquis:
 "Exossatus ager juxta est." Age, si mihi nulla
 Jam

50. *Oleum artocreasque popello*] This, too, is an allusion to the same act of Caligula. Triumphant conquerors were used to give largesses, Suet. Jul. Cæs. XXXVIII. Casaubon, therefore, supposes, that Caligula's ministers ordered the richer persons to distribute such donations in their respective tribes.

What renders this refined criticism probable is this; that there was no law or custom at Rome which required such acts of munificence from private citizens.

After all, it may be considered as an extravagant proposal, merely designed to try the heir.

51. *Non adeo*] All the MSS. have *oudeò*, an absurd reading; a plain proof that copies are not invariably to be adhered to. The conjectural emendation is the excellent Turnebus's.

52. *Exossatus ager juxta est*] This passage seems to have been corrupted at the same time with the preceding clause; for it has six different senses (all equally vague) as it is differently pointed, or as the words are made Persius's or the heir's, or as *exossatus* has a positive or negative sense.

The translator takes the passage thus. *Non adeò, inquis*, i. e. non equidem prohibeo, inquis. *Ager juxta*, i. e. existens juxta urbem, *Est exossatus*, i. e. effœtus, cujus et ossa quasi jam exhausta sunt.

Ager juxta is a grecism, ἀγρος ὁ πλησιονων or ἀγρος προαγειος: Thus *purpureas subter cervices terruit*, i. e. subter existentes. Pers. III. 41. *O mihi sola mei super Aphyanaëtis imago*, i. e. superexistens vel superstes. Virg. III. 489. And *exossatus* is what Juvenal expresses by *ossa vacuis exhausta medullis*. VIII. 90.

Sometimes he is inclined to alter the punctuation and to suppose an ellipsis, in this manner: *Ager juxta, inquis, non est adeò exossatus*, i. e. lapidibus purgatus vel fœcundus, [ut bis sumptibus suppeditet.]

It is unjust to accuse Persius of obscurity, upon account of a few passages of this kind. — Homer, the most perspicuous of writers, has several similar difficulties. See Clarke, II. IV. 305.

Jam reliquâ ex amitis, patruelis nulla, proneptis
 Nulla manet patrui : sterilis matertera vixit,
 Deque aviâ nihilum superest : accedo Bovillas 55
 Clivumque ad Virbî. Præstò est mihi Manius hæres.
 “ Progenies Terræ ? ” Quære ex me, quis mihi quartus
 Sit pater, haud promptè, dicam tamen. Adde etiam
 unum,

Unum etiam : Terræ est jam filius : & mihi ritu
 Manius hic generis propè major avunculus exit. 60
 Qui prior es, cur me in decursu lampada poscis ?
 Sum tibi Mercurius : venio Deus huc ego, ut ille
 Pingitur ; an renuis ? Vîn’ tu gaudere relictis ?
 “ Deest aliquid summæ : ” minui mihi ; sed tibi totum est,
 Quicquid id est. Ubi sit fuge quærere, quod mihi
 quondam 65
 Legârat Tadius : neu dicta repone paterna ;

Fœnoris

56. *Clivus Virbii*] At Aricia, a stand famous for beggars. Juv. IV. 116. Virg. *Æn.* VII. 762. From the Latin proverb ; *Multi Manii Ariciæ*, it appears that Manius was a sort of cant-name for a beggar. CAS.

61. *Qui prior es, cur me*] Alludes to an Athenian ceremony, called *λαμπαδηδρομία*. Potter, vol. I. 399. *Qui prior* means not *qui prior es cursu* (for that is contrary to the ceremony) but *qui prior es Manio*, “ thou, who hast a prior right to my inheritance.”

69. *Mibi festâ luce coquatur*] The second plea against liberality—is provision for a family ; which is excellently, though but briefly, ridiculed here. The miser provides, in fact, but for the extravagances of his heir. Mr. Pope, an admirer of Persius’s verse and lucid conciseness, has borrowed and improved upon this idea, in his Essay on the use of riches.

Riches, like insects, when conceal’d they lie,
 Wait but for wings, and in their season fly, &c.

72. *Mibi trama figuræ*] The warp *stamen*, and the woof or weft *subtemen*, are well-known parts of cloth. Casaubon makes *trama* something different from both ; and what that should be, the translator

Fœnoris accedat merces; hinc exime sumptus.

“Quid reliquum est?” Reliquum? Nunc, nunc,
impensius unge,

Unge, puer, caules. Mihi festâ luce coquatur
Urtica, & fîsâ fumosum fînciput aure, 70
Ut tuus iste nepos olim, satur anseris extis,
Patriciam uxorem ducat? Mihi trama figuræ
Sit reliqua: ast illi tremat omento pòpâ venter? 73

IV. “Vende animam lucro: mercare; atq; excute
“Omne latus mundi, ne sit præstantior alter [solers
“Cappadocas rigidâ pingues plaussisse catastâ.
“Rem duplica.” Feci; “jam triplex,” jam mihi
quartò,

Jam decies redit in rugam. Depunge, ubi sistam,
Inventus, Chrysispe, tui finitor acervi.

lator cannot find out by any inquiry among manufacturers. Ainsworth both in his English and Latin parts considers it as equivalent to *subtemen*, which seems to be a great error. It means most probably the *flamen* in old thread-bare clothes, in which (especially when they are made of the coarser materials) the nap and woof generally wear out first, and leave hardly any thing but the flamminal part. And this seems to be true from Varro's definition of *trama*, given by Ainsworth himself: *quod ventus trameat id genus vestimenti*. It is here metaphorically used for an emaciated body.

74. *Vende animam*] The fourth and last part of the satire begins here. Avarice always increases, in proportion as it is indulged.

79. *Inventus, Chrysispe*] Generally mistaken, though sufficiently explained by Casaubon. The address is not to Chrysippus, but to the heir. *Chrysispe, tui finitor acervi* is but that common proso-popœia of the poets, the second person for the third, like *Ei vos O lauri, carpam, et te, proxima myrte*. Virg.

“Tell me, O my heir, where I shall end, if I once give a loose
“to avarice; and then you may be considered as capable of solving the Sorites of Chrysippus; an arrant impossibility.” *Depunge, si potes, ubi sistam; et tunc sane, cum id feceris, inventus eris finitor acervi Chrysispæi, quem ne ipse quidem auctor finire potuit*. Persius's head was full of the logic of the Stoics, when he made use of this simile;
otherwise

otherwise his vigorous fancy might have suggested to him many others of a more poetical nature. But let us not part with him disrespectfully. His chief difficulties arise from the first of Attic beauties, conciseness; a stile, which, if heaven had spared his life, he had probably carried to perfection.

LUCTON SCHOOL

END OF VOL. FIRST.

NOTES OMITTED.

JUV. SAT. II.

7. *Et jubet archetypus pluteum servare Cleantibus*] This is the Delphin reading, probably for the sake of perspicuity, *vultus* being understood with the adjective *archetypus*. But the truer and better reading is *Cleantibus*, the acc. plur. of the first declension; the Attic form, sometimes, for contract nouns in *es*.

JUV. SAT. VI.

146. *Paree, precor, Pæan, et tu depone sagittas*] The translation follows Henninius's conjectural emendation, *Et tu, dea, pone sagittas*, which ought by all means to be adopted into the text; because Diana was as much concerned in the destruction of Niobe's children as her brother Apollo.



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